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Richard LaBore

Concordia Seminary, St. Louis, ir_laborer@csl.edu

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THE PLACE AND ROLE OF THE LAW IN CHRISTIAN EDUCATION

A Thesis Presented to the Faculty
of Loyola University, Saint Louis,
Department of Theological Studies
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

THE LAW IN CHRISTIAN EDUCATION

Submitted by
Edward Dennis Moore

June 1939

Approved by:

Albert R. Fink
Dean

Joseph A. ...
Professor

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Richard Donald LaSore

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Approved by:

Albert G. Merkins
Advisor

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Harry L. Lomer
Reader

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place and role of the law is within Christian education and
to point up those pertinent implications which affect the
educator, the purpose, and the method of the Christian education.

Galatians 3:23-26.

Titus 2:11-14.

Galatians 3:23-26; 5:18.

Galatians 3:12, 20.

CHAPTER I

INTRODUCTION

In the vocabulary of the New Testament, Christian education is the παιδεία Κυρίου (paideia Kurion).¹ Because it is the Lord's education, its nature is Christocentric. This means that it is carried out under the Gospel of Jesus Christ, is motivated by the power of that "good news," and is controlled by the divine love (ἀγάπη, agape) which has devised and fulfilled the ordo salutis for men.

Christian education comprises the efforts of Christians to transmit their Scriptural beliefs and practices to the next generation² and to nurture one another in mutual spiritual growth and edification.³ All of this is done under the Word of God and on the recognition of the responsibility which they have to teach that Word.⁴ The Word of God contains not only the Gospel mentioned above, but also the Law. It is the purpose of this study to determine what the place and role of the Law is within Christian education and to point up those pertinent implications which affect the educator, the purpose, and the method of the paideia Kurion.

¹Ephesians 6:4.

²Psalms 145:4.

³Ephesians 4:29; 5:19.

⁴Matthew 28:19,20.

This study is vital. The Law can never be viewed apart from its relationship with, or distinction to, the Gospel. These two doctrines, which are the very essence of God's revelation in the Holy Scriptures, must be persistently, consistently, and subsistently examined by the Church if she is to maintain her teachings and practice in accordance with His holy Will and Word.

This study is timely. In recent years the Church has produced a steady stream of literature attempting to define, clarify, apply, and evaluate a Christian philosophy of education. The Lutheran Church--Missouri Synod has called upon its scholars and educators to assist in the formulation of a Lutheran philosophy of education. To date, few of their writings have seriously dealt with the question of this study. In the English language, no major work has been produced on this question.

This study is relevant. The Law remains as much the Word of God as does the Gospel; it is His expression of His Will. A proper understanding of its place and use is mandatory for the Church which professes the norma normata of "sola scriptura" for its teaching, preaching, and living.

Exemplary of the questions to be discussed in this study are the following: What is the relation of the Law to the Christian as justus? What is the function of the Law in Christian education? What is the relationship of the Law and Gospel in Christian education? Can we educate with the

the Gospel alone? To what extent should education be based on the Law? Do the Law and Gospel conflict in Christian education?

The following chapter descriptions should serve as a helpful overview of the study. Chapter two contains exegetical studies of two Pauline epistle selections, Galatians 3:23-26 and Titus 2:11-14. The Galatian passage refers to the Law as *παιδαγωγός* and treats its "dismissal" after the coming of Christ. The Titus passage refers to the grace of God (*χάρις*) as "educating" the Christian in "this present world." The third chapter treats the relationship of the Law and Gospel in the life and education of the regenerate. After a discussion of the Lutheran formula justus et simul peccator, ten basic questions are posed whose answers form the basis of the Law's function within Christian education. In chapter four implications which the Law has for Christian education will be discussed. The following areas will be treated: the parent as educator, all others who educate in loco parentis, the educand as self-educator, the purpose of Christian education, and the method of the paideia Kurioi. The fifth and final chapter contains a digest summarizing the various findings of the study. In the appendix will be found the complete text of Article VI of the Epitome of the "Formula of Concord" (De Tertio Usu Legis).

In addition to the various commentaries, lexicons, and linguistic aids dealing with the Scriptural view of the Law,

the following works will be found to be basic to a more detailed examination of the subject of this study: (1) H. Freer, Was Heisst Evangelische Erziehung?; (2) Werner Jentsch, Urchristliches Erziehungsdenken; (3) Article VI of the Thorough Declaration of the Formula of Concord; (4) C. F. W. Walther, The Proper Distinction Between Law and Gospel.

evangelically and indicate pertinent insights for this study.

Galatians 3:23-26

The Galatian passage has been the classical example of the pedagogical use of the law in Pauline epistles. To the average reader of the English text, it would appear that the law no longer has any purpose for the regenerate, and that the grace of God is the touchstone of his education. The King James translation, which appears to convey this impression, reads:

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Therefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.

Such an impression, however, is unsupported by a study of the original Greek. The passage must be torn neither from its immediate context nor from the purposes which Saint Paul entertained during its writing. Viewed in its original light, the passage reveals merely the law's function within the redemptive activity of Christ. The

CHAPTER II

EXEGESIS OF SIGNIFICANT PASSAGES

The two most significant passages of the New Testament to be examined in this study are Galatians 3:23-26 and Titus 2:11-14. This chapter will treat these sections exegetically and indicate pertinent insights for this study.

Galatians 3:23-26

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apostle's context deals with justification, not with sanctification.

The Revised Standard Version translates the Galatian passage in this manner:

Now before faith came, we were confirmed under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith.

Since verse twenty-two begins with $\alpha\lambda\lambda\alpha$ ("but") and verse twenty-three continues the description of the human situation before Christ, the $\delta\epsilon$ which begins the latter verse should be translated "and."

The $\pi\iota\sigma\tau\iota\varsigma$ of these verses refers to that faith which justifies (confer verse twenty-two). The article $\tau\eta\iota$, although ignored in our English translations, is essential to the meaning of $\pi\iota\sigma\tau\iota\varsigma$. The "coming of faith" is not a qualitative action as though the amount of faith and the jurisdiction of the law were in some type of juxtaposition. Saint Paul is not saying, however, that faith did not exist before Christ came; Abraham is the paramount evidence that it did exist. John Eadie comments: "Under the law, faith in Him unincarnate did exist and certainly such faith did justify. . . ." ¹

¹John Eadie, Commentary on the Epistle of Paul to the Galatians (Reproduction of the edition of 1894; Grand Rapids: Zondervan Publishing House, n.d.), p. 279.

The meaning of πίστις is disputed by scholars. Some would treat it in the objective sense, i.e., referring to the Gospel or to that body of theological truth which is taught in the churches. Representative of this view are Schott, Bisping, Gwynne, and Brown.

Frederic Rendall in The Expositor's Greek Testament sees πίστις as the coming of the faith as the "historic fact of the Christian religion, the spread of the Gospel on earth."²

The same objective sense is used in Galatians 1:23; 3:25; Acts 6:7; and Romans 3:30, where a clear distinction is drawn between πίστεως (faith in the abstract) and τῆς πίστεως (the faith in Christ).

H. A. W. Meyer has a different slant on the nature of πίστις, viewing it as:

neither doctrina fidei postulans, "the doctrine demanding faith," the gospel . . . nor the dispensation of faith, but subjective faith, which is treated objectively.³

In this Eadie concurs: "It is subjective faith placed under an objective aspect . . . or an inner principle personified."⁴ The "personification" was, of course, the incarnation

²Frederic Rendall, "The Epistle to the Galatians," The Expositor's Greek Testament, edited by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), III, 173.

³Heinrich A. W. Meyer, Critical and Exegetical Handbook to the Epistle to the Galatians (New York: Funk and Wagnalls, Publishers, 1884), p. 152.

⁴Eadie, loc. cit.

of the Second Person of the Trinity under the human name Jesus.

An attempt to bridge the two extreme views is held by J. B. Lightfoot who sees $\pi\iota\sigma\tau\iota\varsigma$ used here as a blending of both the subjective and the objective meanings.⁵

Faith is never an isolated entity; it is always related to its object. Scriptural $\pi\iota\sigma\tau\iota\varsigma$ is always Christian, that is, Christ is its object and content. $\Pi\iota\sigma\tau\iota\varsigma$ is never merely "information" or a "collection of truths," but it always expresses the personal relationship with Christ as He is revealed in the Holy Scriptures.

The aorist infinitive $\varepsilon\lambda\theta\epsilon\iota\eta$ implies that the "coming" was an historic reality at the time of the Apostle's writing. The verb carries the connotation that the subject of the coming was perceptible. This would confirm the preceding reference to the Incarnation.

Saint Paul includes the Old Testament Hebrews with the Christians by the use of the first person plural, since they were also believers in God and were heirs of the same promise. These verses explain the position of the faithful children of God under the Law. Just as an earthly father guides and controls his children with necessary restrictions, so the Heavenly Father subjected his children to the bondage of the Law, and did this in divine love.

⁵J. B. Lightfoot, The Epistle of Saint Paul to the Galatians (Grand Rapids: Zondervan Publishing House, n.d.), p. 148.

φρουρέω, translated as "guard," "confine," "hold in custody," continues the figure of being "shut up" found in verse twenty-two. The verb is used in 1 Peter 1:5 to designate the guarding of Christians and in 2 Corinthians 11:32 to describe the guarding of a city. The slavery connotation, as expressed in the German verwahren, is found in Galatians 4:3 and 5:1. The Latin translates ἑφρουρούμεθα as custodiebamur, the scope of the action implying that escape is impossible.⁶ The imperfect tense of ἑφρουρούμεθα describes the ceaseless activity of the "guard," "warder," or "custodian."

The force of this verb is in the connotation of "detention" or "captivity" as in a prison. Confined within the φρουρά, "ward," there is no possible escape for those under the Law. The only liberation in view is via the "faith which is to come." The Law is the "warder"; sin, the "ward" (confer verse 22).

Eadie places the thrust of the verb on the condition of those under the Law, rather than in the activity of the verb. He says:

The meaning is not that the pedagogic power of the law . . . restrained sin, for such a sense is not found in the context, which refers not to the moral restraint of the law, but the helplessness of the law to bring righteousness or justification.⁷

⁶ Eadie, op. cit., p. 280.

⁷ Ibid.

The concept of *συγκλείω* is complementary to that of *φρουρέω*. The English renderings of "hem in," "enclose," "imprison," and "close up together" will indicate this. The German *verschlossen*, "closed" or "locked," and the Latin *conclusi*, "confine" within limits, "encompass," or "inclose,"⁸ are further indications. The connotation is not that of protection, but of guarding against escape; it is the power which keeps one under "lock and key" with no possibility of liberation except through the coming faith.

The present participle *συγκλειόμενοι* has greater support in the manuscripts than the perfect participle *συγκεκλείσμενοι*. The tense describes the continuous process of the captivity and its ongoing condemnation. Meyer offers this insight into the use of the present tense:

the present participle *συγκλειόμενοι* (with the *εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι* belonging to it) forms the medal definition of *ἐφρουρούμεθα*, representing the continued operation of the latter, which, constantly appearing in fresh acts, renders liberation impossible.⁹

Since Paul in this verse is describing the state of affairs before faith came, Ellicott's attempt to discredit the present participle in favor of the perfect is untenable:

The perfect participle correctly expresses the permanent, completed state of the captivity, and is thus not only on critical but exegetical grounds to be preferred to the present *συγκλειόμενοι*, which was not

⁸J. T. White, The White Latin Dictionary (Chicago: Follett Publishing Company, 1951), p. 132.

⁹Meyer, op. cit., p. 152.

improbably a conformation to the imperfect $\xi\lambda\rho\sigma\upsilon -$
 $\rho\acute{o}\upsilon\mu\epsilon\theta\alpha$.¹⁰

The office of the Law as "warder," "jailer," or "custodian" was evidently designed to be temporary; it served an intermediate purpose. This was to hold in custody those who were subjected to sin, so that they should not forget the reality of their own sin nor think that they could work themselves out of the liability to God's punishment for them.

In view of what has previously been said regarding the nature of the $\chi\rho\iota\varsigma$, the qualifying phrase $\epsilon\acute{\iota}\varsigma\ \tau\acute{\omicron}\nu\ \mu\acute{\epsilon}\lambda\lambda\omicron\upsilon\sigma\alpha\iota$ $\delta\acute{\iota}\pi\omicron\kappa\alpha\lambda\upsilon\phi\theta\eta\kappa\alpha\iota$ tends to indicate the "unrevealed" or "hidden" quality of that faith in God's counsel. The Old Testament faith in the coming Messiah was yet to be focused on the manifested Person Jesus Christ. It was revealed as an historical phenomenon when Christ came, fulfilling His redemptive mission, and when the preaching of that message was carried out among men. In the New Testament $\delta\acute{\iota}\pi\omicron\kappa\alpha\lambda\acute{\upsilon}\pi\tau\omega$ primarily refers to God's revelation of Himself. Hence, "God was in Christ" so that $\pi\acute{\iota}\sigma\tau\iota\varsigma$ is to be based on, and in relation to, the Person Jesus Christ. "Faith" is more than merely believing "in" Jesus Christ; it is essentially believing Jesus Christ and His ordo salutis.

¹⁰Charles J. Ellicott, A Critical and Grammatical Commentary on Saint Paul's Epistle to the Galatians (London: John W. Parker and Son, 1859), p. 68.

The key concept in this section is that of the Greek *παιδαγωγός*. It is important not only because Paul depicts the Law as serving this function, but also because various interpretations of *παιδαγωγός* have resulted in conflicting views of the office and use of the Law. There is no exact English rendering or counterpart for the Greek *παιδαγωγός*; however, the following paragraphs will survey the major interpretations and emphases which the term conveys.

The foremost view of the *παιδαγωγός* appears to be that of a "custodian" or "guardian." Usually a trusted slave, he was appointed to supervise the child during his training years of six to sixteen.¹¹ He would escort him to school and the public playgrounds, watch over his total moral and social conduct, safeguard him from the evil society, and, as necessary, report to the father such disorderly or immoral habits which the parent would want to check or correct. Among the Greek and Latin writers the idea of the guardian's strictness and severity was strikingly prominent.¹² Eventually the very functions of the *παιδαγωγός* came to be associated with moroseness and severity. Radle suggests that "their countenance became proverbial for sourness."¹³

¹¹The Interpreter's Bible, edited by George A. Buttrick (New York: Abingdon-Cokesbury Press, c. 1953), X, 517.

¹²Ellicott, op. cit., p. 69.

¹³Radle, op. cit., p. 282.

One of the tasks of the *παιδαγωγός* was that of conducting the minor to school or to a teacher (usually *διδάσκαλος*). Plato records a dialogue between Socrates and the boy Lysis which illustrates Saint Paul's use of the metaphor.¹⁴

The English rendering of "tutor" is often used, not in the sense of teaching but of governing.¹⁵ The guardian was entrusted with the general supervision of the child as a "tutor" in the old sense of the word. An important passage depicting this position is found in a mother's letter to her son as recorded in The Oxyrhynchus Papyri: *μεληγάτω σοί τε καὶ τῷ παιδαγωγῷ σου καθυγῆναι σε παραβάλλειν* ("let it be the concern of both you and your *παιδαγωγός* that you go to a suitable teacher"). The letter concludes:
Ἀσπασδι τὸν πειμνύτατον παιδαγωγόν σου
Ἐρωτῶ ("Greetings to your highly esteemed *παιδαγωγός*

¹⁴ *Σὲ αὐτὸν ἐῷσιν ἀρχειν σεαυτοῦ, ἢ οὐδὲ τοῦτο ἐπιτρέπουσί σοι; Πῶς γάρ, ἔφη, ἐπιτρέπουσιν; Ἀλλ' ἀρχει τίς σου; Οὐδὲ παιδαγωγός, ἔφη. Μὴν δούλος ὢν; Ἀλλὰ τί μὲν; Ἡμέτερός γε, ἔφη. ὅτι δεινὸν ἂν ὀξύνω, ἐλεύθερον ὄντα ὑπὸ δούλον ἀρχεσθαι. τί δὲ ποιῶν αὐτὸς ὁ παιδαγωγός σου ἀρχει; Ἄγων δήπου, ἔφη, εἰς διδασκαλίαν. Μὴν μὴ καὶ οὗτοι σου ἀρχουσιν, οἱ διδάσκαλοι; Πάντως δήπου. Παιμπόλους ἀρα σου δεσπότας καὶ ἀρχαυτάς ἐκῶν ὁππότερ ἐφίστησιν.*
 (Lysis, p. 208 C)

¹⁵ Herman Ridderbos, The Epistle of Paul to the Churches of Galatia (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956), p. 145.

Eros").¹⁶ The term is, as its composition implies, one "qui puerum manu prehensum ducit . . . ad magistrum."¹⁷

Itadajwós is not to be translated as "teacher," "educator (in the classroom sense)," or "schoolmaster." Plato clearly distinguishes between *Itadajwós* and *Sidáorkados* in *De Legibus*, vii. 14, as well as in the passage previously mentioned. Among the commentators who stress this point are Burton,¹⁸ Lightfoot,¹⁹ Koehler,²⁰ Interpreter's Bible,²¹ Eadie,²² Ridderbos,²³ and Vincent.²⁴

Other treatments of *Itadajwós* as "atoner,"²⁵ "nurse,"²⁶ and "attendant"²⁷ lack both the characteristic

¹⁶The Vocabulary of the Greek New Testament, edited by James Moulton and George Milligan (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 473.

¹⁷Eadie, loc. cit.

¹⁸Ernest D. Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians (Edinburgh: T. and T. Clark, 1956), p. 200.

¹⁹Lightfoot, op. cit., p. 149.

²⁰Joh(ann) P. Koehler, The Epistle of Paul to the Galatians (Milwaukee: Northwestern Publishing House, c. 1957), p. 99.

²¹The Interpreter's Bible, loc. cit.

²²Eadie, loc. cit.

²³Ridderbos, loc. cit.

²⁴Marvin R. Vincent, Word Studies in the New Testament (New York: Charles Scribner's Sons, 1905), IV, 128.

²⁵Ibid.

²⁶as representative of the Hebrew *ḥōšē*.

²⁷The Interpreter's Bible, loc. cit.

severity and the restricting supervision of classical usage.

Luther uses the picture of the "schoolmaster" to interpret the *παιδαγωγός* in his commentary on Galatians. He even indicates that in this allegory of the *παιδαγωγός* Paul "most lively expresseth the true use of the law."

This "true use of the law" he then describes:

For like as the schoolmaster reproveth his scholars, grieveth them, and maketh them heavy, and yet not to the end that this bondage should always continue, but that it should cease when the children are well brought up and instructed accordingly, and that afterwards without any constraint of the schoolmaster they should cheerfully enjoy their liberty and their father's goods; even so they which are vexed oppressed with the law, do know that these terrors and vexations shall not always continue, but that thereby they are prepared to come unto Christ which is to be revealed, and so to receive the liberty of the Spirit, etc.²⁸

Certainly the Reformer's meaning would be unaltered if the word "schoolmaster" were replaced with the word "custodian" in each case. At any rate, the "schoolmaster" concept is untenable. Ridderbos dismisses the connotation of developmental, progressive education under the *παιδαγωγός* when he describes living under the Law as under a tutor or pedagogue:

not as a gradually formative education in freedom in the positive sense, but as a growing passion for freedom because of the oppressive yoke.²⁹

²⁸ Martin Luther, A Commentary on Saint Paul's Epistle to the Galatians (Westwood, New Jersey: Fleming Revell Company, c.1953), p. 335.

²⁹ Ridderbos, loc. cit.

The Law is represented here as one who watches closely over those under its bondage, keeping them in such a condition of dependence and restraint that they are constantly conscious that they are "shut up" in sin. The function of the Law was not in the repression of sins as DeWette and Baur wished, but was in producing the conviction of helplessness and guilt in the face of its demands. Meyer summarizes the office of the Law here when he says:

(it) prepared those belonging to it for the future reception of Christian salvation (justification by faith) in such a manner that, by virtue of the principle of sin which it excited, it continually brought about and promoted transgressions (verse 19; Romans 7:5ff), thereby held the people in moral bondage (in the *παύση*, verse 23), and by producing at the same time the acknowledgment of sin (Romans 3:20) powerfully brought home to the heart (Romans 7:24) the sense of guilt and of the need of redemption from divine wrath.³⁰

The *παύση* also refers to the temporary nature of this office of the Law. The Law, being servile to the faith which was to come, performed the necessary menial service for the Gospel much as the *παύση* performed the necessary but mundane tasks within the child's total training and upbringing. Chrysostom expressed it:

If then the Law is a *παύση*, it is not hostile to Grace, but its fellow worker; but should it hold us fast when Grace has come, then it would be hostile.³¹

³⁰Meyer, op. cit., p. 154.

³¹O. C. Findlay, The Epistle to the Galatians, in The Expositor's Bible, edited by W. Robertson Nicoll (New York: A. C. Armstrong and Son, 1895), p. 225.

The task of the Law here is to serve as the "warder" who keeps those under him "shut up" in the "prison-ward" of sin; the "guard" who frustrates every thought of, and prohibits every attempt at, liberation from the consequences of such imprisonment; and the "custodian" who watches over the total life of the "minor" and performs those inhibitive tasks which are for the "boy's" own good. But he does this for a specific purpose, as Luther says:

But the true use of the law is, that I should know that I am brought to the knowledge of my sin and humbled by the law, that so I may come unto Christ and may be justified by faith.³²

And again: "Lex enim ad gratiam praeparat, dum peccatus revelat et augeat, humilians superbes ad auxilium Christi desiderandum."³³

The prepositional phrase *εἰς Χριστόν* is not simply discussed, there being different interpretations of its use. These are the "local," the "purposive (telic)," and the "temporal."

The "local" use of the *εἰς* would be translated "to Christ," referring to the *παιδαγωγός* task of taking the minor to a teacher, school or gymnasium. At first glance this appears to be the most natural meaning, and so the Greek Fathers, as well as Chrysostom, Erasmus, and Elsner interpreted it.³⁴ But such a meaning would suppose that

³²Luther, loc. cit.

³³Meyer, loc. cit.

³⁴Radie, op. cit., p. 283.

Christ is here depicted as a teacher; this idea alien to the context, has already been discussed and dismissed.

The "purposive" or teleological use of the $\epsilon\acute{\iota}\varsigma$ is the most widely received.³⁵ Such a use expresses the "spiritual design" which God had intended the Law to fulfill: Christ was to be the ultimate purpose for its existence and function. Meyer attests this:

This $\epsilon\acute{\iota}\varsigma$ $\chi\rho\iota\sigma\tau\acute{o}\upsilon$, $\eta\upsilon\delta\epsilon\kappa$ $\pi\rho\acute{o}\tau\epsilon\upsilon\varsigma$ $\delta\iota\kappa\alpha\iota\omega$ — $\delta\omega\mu\epsilon\upsilon$ is, in the history of salvation, the divine aim of that $\sigma\upsilon\gamma\kappa\alpha\tau\epsilon\iota\sigma\iota\varsigma$, which was to cease on its attainment; Christ is the end of the law.³⁶

It should be remembered that the $\epsilon\acute{\iota}\varsigma$ $\chi\rho\iota\sigma\tau\acute{o}\upsilon$ has no limiting or defining verb in the original and that the English reader is conditioned by the injected phrases "to bring us unto Christ" (King James), "until Christ came" (Revised Standard), and "until we went to the school of Christ" (J. B. Philipps). These injections are the result of the various interpretations of the use of the preposition, and should not be thought of as binding upon the actual use of $\epsilon\acute{\iota}\varsigma$ here.

Although the preposition may imply motion toward or into an object, neither the concept of physical motion nor of moral progression is present in the context, as evidenced by the study of the verbs above (cf. "imprisonment"). Any

³⁵Confer Meyer, op. cit., p. 153; The Interpreter's Bible, loc. cit.; Ridderbos, op. cit., pp. 144-145; Eadie, loc. cit.; Fred Danker, "Faith Without Works," Concordia Theological Monthly, XXVII (July, 1956), 526.

³⁶Meyer, loc. cit.

"directional" thrust found in the telic use of $\epsilon\iota\varsigma$ would be toward the realization of the final purpose. Danker comments on this:

The prepositional phrase brings out the objective God had in mind; that when Christ came, mankind should be confronted with its total moral failure and have proclaimed to it the atonement in Christ.³⁷

Luther remarked concerning the force of $\epsilon\iota\varsigma$: "in hoc, ut fide futura liberaremur."³⁸

The third possible use of $\epsilon\iota\varsigma$ and the most probable one is "temporal," i.e., "until Christ came" (RSV) or "Christwards." The German would then be rendered big auf rather than the purposive auf. There is considerable evidence in opposition to such a view, i.e., Radle,³⁹ Ellicott,⁴⁰ Wuest,⁴¹ Fuerbringer,⁴² and The Interpreter's Bible.⁴³ The last two references appear to offer contradictory arguments. Fuerbringer claims that: "the $\epsilon\iota\varsigma$ is not to be taken temporally, that would be superfluous, we already have an

³⁷Danker, loc. cit.

³⁸Meyer, loc. cit.

³⁹Radle, loc. cit.

⁴⁰Ellicott, loc. cit.

⁴¹Kenneth Wuest, The Pastoral Epistles in the Greek New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952), p. 109.

⁴²Ludwig Fuerbringer, "Galatians" (classnotes available through Concordia Seminary Print Shop, St. Louis, n.d.), p. 43. (Hinesgraphed.)

⁴³The Interpreter's Bible, loc. cit.

expression of time." On the other hand, The Interpreter's Bible maintains: "Since $\epsilon\acute{\iota}\varsigma \chi\rho\iota\sigma\tau\acute{o}\nu$ is without a word to indicate time, it is better to take the phrase as purposive. . . ." Much of the opposition to the temporal use of $\epsilon\acute{\iota}\varsigma$ favors the purposive use, as though the temporal did not include purpose or as though the purposive did not require time. Ridderbos seems to admit a temporal sense when he says, regarding the use of $\epsilon\acute{\iota}\varsigma$: "not merely temporal but also a purposive significance. Bondage urged and forced men toward faith."⁴⁴

Obviously the element of time cannot be excluded from the realization of any purpose within the scope of history. Granted that the purpose which the Law served was the coming of Christ as the liberating Savior, the Logos still had to become Incarnate, suffer, die, and rise; these are all temporal activities completed in time and during a span of time. More than that, the "Christ-event" which was His redemptive mission on earth was begun, carried out, and completed at and during a specific, selected point of human history.

Both the hearer of Scripture's message and the Galatian context require the temporal use of $\epsilon\acute{\iota}\varsigma$ here. The adjoining phrases "before faith came," "which should be revealed," and "after the faith came" are parallel expressions of the

⁴⁴Ridderbos, loc. cit.

Apostle's thrust in this prepositional phrase. The Old Testament seen of the Law's custodianship was "Christwards"; it ended when God revealed Himself in the manifestation of the Incarnate Word, the God-man Jesus Christ. Saint Paul clusters such synonymous terms for emphasis. The New Testament seen of Christ's gracious reign shall continue the Parousia (cf. Titus 2:11-14). The ultimate purpose of the Law's function as *παιδαγωγός* is realized in the redemptive activity of Christ, i.e., *ἵνα ἔκ τῆς πίστεως δικαιωθῶμεν* ("that we might be justified by faith"). The law, both showing those under it their helpless condition of sinfulness and preventing them from any escape from the consequences of their state, holds men in its custody until such time as God's purposes in Christ are realized. At this point the Savior dismisses the *παιδαγωγός* as an unnecessary guardian and gives a special, unexpected brand of freedom to men, just as a benefactor would wave away the warder and lead the prisoners free or as a father would take the *παιδαγωγός* "off the job" and declare his son in the responsible position of a mature heir.

The picture of the Law as a "guardian-jailer" hired for temporary service is true to all of Scripture. In reality the Law was a friend to the sinner in that its every command was a sentinel, and the cordon of guards rendered escape impossible. All the while, however, it was the purpose of the Law to hand these prisoners over to Christ.

Eadie says of the nature of the Law as $\pi\alpha\iota\delta\alpha\gamma\omega\gamma\acute{o}\varsigma$:

The law had its own work to do, but that work did not result in the gift of the Spirit, or in the perfection of those under it, 3:2-5; its work was done in its own sphere which was one of curse and confinement, and done under an economy which a parenthesis in the divine government, brought in and moulded with a view to the introduction of a better and nobler dispensation, the characteristic principle of which is faith.⁴⁵

Introducing verse twenty-five, the conjunctive $\delta\epsilon$ is adversative and indicates that a contrasting statement will follow. The phrase $\varepsilon\lambda\theta\acute{\upsilon}\sigma\acute{\eta}\varsigma \delta\epsilon \tau\eta\varsigma \pi\iota\sigma\tau\epsilon\omega\varsigma$ shows that the author's point of view has shifted from verse twenty-four. He assures his readers that the conditions of the preceding verses have been reached and completed; faith which was anticipatory is already historical.

The negative $\text{οὐκ}\acute{\epsilon}\tau\iota$ is temporal and offers further contrast between the two periods of time. There is a tinge of consequence echoed in the use of the negative here: "as a consequence of faith's coming, we are no longer under a custodian." This would further substantiate the "temporary" nature which previous discussion has affixed to the Law as $\pi\alpha\iota\delta\alpha\gamma\omega\gamma\acute{o}\varsigma$.

The preposition ὑπὸ is followed here, as it always is in the New Testament, by an accusative. The meaning is clearly that of being "under the power of" the object. The article is not found with the object $\pi\alpha\iota\delta\alpha\gamma\omega\gamma\acute{o}\varsigma$. If it was deliberately omitted, the phrase would then have the

⁴⁵Eadie, op. cit., p. 281.

latent meaning of "under custody" (under Paedagogengewalt).

Saint Paul refers to Christians as both the $\tau\acute{\epsilon}\kappa\upsilon\lambda\alpha$ $\theta\epsilon\omicron\upsilon$ ("children of God," confer Romans 8:16; 8:21; 9:8; Philippians 2:15) and the $\upsilon\acute{\iota}\omicron\iota$ $\theta\epsilon\omicron\upsilon$. Both $\tau\acute{\epsilon}\kappa\upsilon\lambda\alpha$ and $\upsilon\acute{\iota}\omicron\varsigma$ signify a relationship which is based on parentage.⁴⁶ It would be well to note here that it is a peculiarly Pauline usage which refers to the God-man relationship as $\upsilon\acute{\iota}\omicron$ $\theta\epsilon\omicron\iota\alpha$ ("adoption"). As in Galatians 4:6,7 and Romans 8:14, the expression "sons of God" conveys most prominently the idea of liberty.⁴⁷ For the Greek, the term $\upsilon\acute{\iota}\omicron\varsigma$ signified as sons of "full age" those who had outgrown the necessity of the $\pi\alpha\iota\delta\alpha\gamma\omega\gamma\acute{\omicron\varsigma}$; it is a matter of sonship emphasized against childhood. As such the most noticeable feature of the new life was the freedom enjoyed, as compared to the former confining surveillance of the rigorous custodian. In view of the context, it would appear that the Apostle's stress in this verse is on the "sonship of God" which his readers enjoy, rather than on the previously mentioned concepts "faith," "in Christ," or "ye . . . all."

Paul has carefully interwoven several synonymous and parallel concepts into a repetitious pattern in this passage to the Galatians. The phrases $\Pi\rho\omicron$ $\pi\omicron\upsilon$ $\delta\grave{\epsilon}$ $\acute{\epsilon}\lambda\theta\epsilon\acute{\iota}\nu$ $\tau\grave{\eta}\nu$ $\pi\acute{\iota}\sigma\tau\iota\upsilon$ ("and before faith came"), $\epsilon\acute{\iota}\varsigma$ $\tau\grave{\eta}\nu$ $\mu\acute{\epsilon}\lambda\lambda\omicron\upsilon\sigma\alpha\upsilon$

⁴⁶Vincent, op. cit., p. 129.

⁴⁷Lightfoot, loc. cit.

ΠΙΣΤΙΝ ἀποκαλύφῃναι ("until the faith should be revealed"),
 εἰς Χριστόν ("Christ-wards"), and ἔλθούσης δὲ τῆς
 ΠΙΣΤΕΩΣ ("but now that faith has come") are parallel
 thoughts, each driving the other home with added force. The
 phrases ἐφρουρούμεθα ("confined"), συγκλειόμενοι
 ("restrained"), παιδαγωγός ("custodian"), and the con-
 trasting υἱός ("sons") are also cognate concepts which under-
 gird each other in the Apostle's argumentation. Although
 the passage has infinite implications and intricate interpre-
 tations for theological-pedagogical thought, the sacred
 message is basically simple and expressed in an overlapping,
 though not repetitious, style.

What is the role of the Law according to Galatians
 3:23-26? The Law is described as a confining, unyielding,
 severe "warder" or "custodian" who keeps man "shut up" in
 the "prison-ward" of sin; frustrates every thought of, and
 every attempt at escape from such imprisonment or its conse-
 quences; and renders him helplessly dependent upon Christ
 for his liberation. In this way the Law serves a temporary,
 intermediate function on behalf of, and prior to, faith,
 i.e., man's God-intended relationship with Christ. The
 context of this passage refers solely to the justification
 of the sinner; it does not treat the life of the justified
 man. Hence, the fact that the Law is no longer a παιδαγω-
 γός for the justified man does not mean that the Law has
 no function or purpose in his life of sanctification.

Titus 2:11-14

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our Great God and Savior Jesus Christ, who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good works. (RSV)

This is perhaps the deepest and most decisive among the New Testament passages in which the term *ΠΑΙΔΕΥΕΙΝ* (*paideuein*) appears, because it is employed in the profound formulation *ΧΑΡΙΣ ΠΑΙΔΕΥΟΥΝ* with the fundamental Scriptural concept of *ΧΑΡΙΣ* (*charis*). Whereas Paul addressed himself to the justification of Christians in the section just studied from Galatians, here the Apostle is talking with Christians about their life of sanctification. Throughout this epistle to a young pastor, Saint Paul holds up the enabling grace of God as the motive force for all the appeals he makes in behalf of elementary virtues and Christian living. A study of this passage is, therefore, necessary in any attempt to define the role of the law in the education of the sanctified man.

ΧΑΡΙΣ (*charis*) is favor Dei, the "gracious help," the "undeserved love" of God for men as manifested in Christ's redemptive activity. To sound the depths of this term's connotation and import is to come as close as human understanding shall ever come to sounding the "depths of the

riches and wisdom and knowledge of God!"⁴⁸ Trench says of

Χάρις: "It is hardly too much to say that the Greek mind has in no word uttered itself in all that was at its heart more distinctly than in this. . . ." ⁴⁹ To express what Trench undoubtedly meant but did not say: it is hardly too much to say that God has in no other word uttered Himself and all that is in His heart more distinctly than in this

Χάρις.

In the ethical terminology of the Greek schools, *Χάρις* implied a favor which was freely done; there was neither a condition attached nor an expectation of retribution. When he defined *Χάρις*, Aristotle laid the entire stress on this one point: "it is conferred freely, with no expectation of return, and finding its only motive in the bounty and freeheartedness of the giver."⁵⁰ However, pagan Greece had one limitation on *Χάρις*: it was always bestowed upon a friend, never upon an enemy. When the term was used by the New Testament writers, it took an irretractable leap forward and acquired an added meaning which it never had for the classics; for the canonical writers the favor Dei was the favor which God did in Christ.

⁴⁸Romans 11:33 (RSV).

⁴⁹Richard Trench, Synonyms of the New Testament (Reproduction of the 9th edition of 1881; Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), pp. 166-167.

⁵⁰Ibid., p. 170.

This *Χάρις* was not coincidental with, nor resultant from, the redemptive activity of Christ; the Apostle's use of *Χάρις* in 2 Timothy 1:9 will suffice to substantiate this. Rather, the *Χάρις Θεοῦ* was the cause of Christ's ordo salutis and is the ultimate grounds for human salvation.

The passive form *ἐπεφάνη* appears only here and in the fourth verse of the next chapter, although it is common in the Septuagint.⁵¹ The aorist tense indicates that it refers to a singular action completed in past time. This would be the gracious "Christ-event," i.e., the Incarnation-Death-Resurrection continuum of redemptive activity. The verb carries the connotation of "appearing suddenly on a scene" and often implies divine interposition.⁵² Justin Martyr contrasted the *ἐπιφάνεια* of demons in dreams leading to immoral acts, with the *ἐπιφάνεια* of Christ leading to a life of love.⁵³

The adjective *σωτήριος* (literally "saving") qualifies the *Χάρις Θεοῦ*. It refers to the heilsame Gnade, which is a wholesome, healing, beneficial force. The King James translation tends to be misleading; "salvation" is not merely something which the *Χάρις Θεοῦ* brought with it nor is

⁵¹Walter Lock, The Pastoral Epistles, in International Critical Commentary (New York: Charles Scribner's Sons, 1924), p. 143.

⁵²Ibid.; Confer also Archibald T. Robertson, Word Pictures in the New Testament (New York: Harper and Brothers, c.1931), IV, 604.

⁵³Apol. 1. 5 and 14.

"salvation" merely the resulting purpose of the appearance of the $\chi\rho\iota\varsigma \theta\epsilon\omicron\upsilon$. "Salvation" is of the nature of the $\chi\rho\iota\varsigma \theta\epsilon\omicron\upsilon$. These two terms refer to inseparable aspects of the same action of God.

The present participle $\pi\alpha\iota\delta\epsilon\upsilon\omicron\upsilon\sigma\alpha$, dependent upon the subject $\chi\rho\iota\varsigma \theta\epsilon\omicron\upsilon$, is best translated "training" (RSV). Similar uses in the Pastoral Letters are found in 2 Timothy 2:25 and 3:16. Because of the several meanings which $\pi\alpha\iota\delta\epsilon\upsilon\omicron\upsilon$ conveys in Scriptural usage, it is necessary to look at the various uses of the term. The Old Testament verb לָמַד and its cognate noun לִמּוּד carried three meanings. The first was that of "correction" such as exercised by parents upon their children (Proverbs 22:15), by kings upon nations (Job 12:18), or by God upon men (Hosea 5:2). The second meaning was of "admonition and discipline" which children receive from their parents (Proverbs 1:8), or which men receive from God (Psalm 50:7). The third use indicates the "instruction" such as fathers gave to their children (Proverbs 6:23), as the mother gave to a child (Proverbs 31:1), or as God gave to a man (Isaiah 28:26).

In the classical Greek, $\pi\alpha\iota\delta\epsilon\upsilon\omicron\upsilon$ has three meanings: (1) "to rear" or "bring up a child"; (2) "to teach, educate, instruct"; (3) "to correct, chasten." When used in the middle mood and applied to parents it refers to having someone else taught or instructed. In his exhaustive three volume work on Paideia, Werner Jaeger suggests that the

Greeks were the first to recognize that education meant deliberately moulding human character in accordance with an ideal. He further states:

It meant the process of educating man into his true form, the real and genuine human nature. That is the true Greek paideia, adopted by the Roman statesman as a model. It starts from the ideal, not the individual.⁵⁴

As the Greek expression of musar, we can expect paideia to be a comprehensive term, embracing both the aspect of instruction and that of correction, while referring to the training or education of a child. Thayer defines this total training as all which relates to the cultivation of the mind and of morals, and he employs for this purpose now commands and admonitions, and now reproofs and correction.⁵⁵ The German zuechtigen conveys the Old Testament-Hebrew sense of discipline and chastisement, and bilden expresses the Greek-Hellenistic concept of development and instruction.

The formulation Χρίσις παιδείου, used only here in the New Testament, is a sanctification concept. The appearance of the grace of God means more than "forensic" justification for men; it also effects the nova vita in the justified man. It is an education which purifies, uplifts, sanctifies, improves him; it is a "fashioning" (Bildung) through the Word and Holy Spirit. However, man, though

⁵⁴Werner Jaeger, Paideia: the Ideals of Greek Culture (New York: Oxford Press, 1944), I, xxii.

⁵⁵Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (New York: American Book Company, c.1889), p. 473.

empowered by this grace, never attains perfect development as God would have it. Hence, the education is a continuing process, always becoming yet never attaining. Confer Saint Paul in Philippians 3:12: "Not as though I had already attained, either were already perfect: but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus" (KJV) or "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me His own" (RSV). The context in Titus is concerned with sound, persistent teaching and this thought, akin to the Greek concept of redemption from ignorance, is Pauline; the primary thought is redemption from moral evil.⁵⁶ The following discussion will also illustrate this. The *Χρῆσις παιδείου* first calls for a resolute "No!" to ungodliness and then results in a life of godliness.

The King James Version offers a better translation of verse twelve than does either the Revised Standard Version or the Phillips paraphrase. The preposition *ἵνα* with the subjunctive (*ἵνα γινώσκῃς*) may introduce either a purpose or an object clause. The most common use is the former.⁵⁷ The

⁵⁶Lock, op. cit., p. 144.

⁵⁷Newport J. White, "The First and Second Epistles to Timothy and the Epistle to Titus," The Expositor's Greek Testament, edited by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), IV, 194. Confer also H. P. V. Nunn, A Short Syntax of New Testament Greek (Cambridge: University Press, 1949), pp. 103-106 or any other grammar of New Testament Greek.

same construction, however, may also denote "purport (object) rather than the purpose of action expressed by the preceding verb."⁵⁸ If the clause is a purpose one, the connotation would be that *Χάρις* "is training us" in order to achieve God's purpose in us of living soberly, uprightly, and godly. If the clause is an object one, the connotation would be that *Χάρις* "is training us" to the end that we may live soberly, uprightly, and godly. In neither case does the *ἵνα* treat the content of the *Χάρις παιδεύουσα*.⁵⁹

The three adverbs describe the qualities which earmark the lives resultant from the *Χάρις παιδεύουσα*. Saint Bernard explained them well: "Sobrie erga nos; iuste erga proximus; pie erga Deum."⁶⁰ *Σωφρόνως* conveys the thought of soberness, moderation, and self-control.⁶¹ It stands in direct contrast to the *κοσμικὰς ἐπιθυμίας*. *Δικαίως* connotes a just manner, uprightness, and righteousness;⁶² the

⁵⁸Thayer, *op. cit.*, p. 303. Confer also Archibald T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (New York: George H. Duran Company, c.1923), pp. 991-994.

⁵⁹Newport J. White, *loc. cit.*

⁶⁰*Ibid.*, pp. 194-195.

⁶¹Henry Liddell and Robert Scott, *Greek-English Lexicon* (26th edition; Chicago: Follett Publishing Company, 1949), p. 1522. Confer also William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, c.1957), p. 809.

⁶²Arndt-Gingrich, *op. cit.*, p. 197.

concept is as complex as it is basic in New Testament theology. *Eurebas* refers especially to the man-God relationship and is in the context of the religious realm.⁶³ The setting for this living is $\acute{\epsilon}\nu\ \tau\acute{\omega}\ \nu\acute{\upsilon}\nu\ \lambda\acute{\iota}\omega\upsilon\iota$ ("the present world"). The phrase does not merely denote a temporal setting, such as J. B. Phillips' paraphrase "here and now" would indicate, nor is it merely a physical setting, such as the organic earth or universe. Rather the $\acute{\epsilon}\nu\ \tau\acute{\omega}\ \nu\acute{\upsilon}\nu\ \lambda\acute{\iota}\omega\upsilon\iota$ embodies everything which, inherent in a fallen creation, is part of, and influences, the total life of every man, Christian or non-Christian. Trench explains the concept as:

that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitute a most real and effective power, being the moral or immaterial atmosphere which at every moment of our lives we inhale, again inevitably to exhale.⁶⁴

The phrase $\lambda\acute{\rho}\nu\eta\sigma\acute{\alpha}\mu\epsilon\upsilon\sigma\iota\ \tau\acute{\alpha}\nu\ \delta\omicron\epsilon\beta\epsilon\iota\alpha\upsilon\ \kappa\alpha\iota\ \tau\acute{\alpha}\varsigma\ \kappa\omicron\omicron\mu\iota\kappa\acute{\alpha}\varsigma\ \acute{\epsilon}\pi\iota\delta\upsilon\mu\acute{\iota}\delta\iota\varsigma$ is a dependent clause: (training us that we,) "having renounced godlessness and the worldly passions," (should live). $\acute{\alpha}\rho\upsilon\epsilon\omicron\mu\acute{\iota}$, carries several cognate meanings: (1) to "deny" or "disown" someone or something to others, such as in Matthew 10:33 or Luke 12:9; (2) to "disregard oneself," such as in 1 Timothy 5:8 or

⁶³Liddell-Scott, *op. cit.*, p. 615. Confer also Arndt-Gingrich, *op. cit.*, p. 326.

⁶⁴Trench, *op. cit.*, pp. 217-218.

Revelation 2:13. The German verleugnen connotes "renunciation," "disowning," and "refusal to follow suit." The aorist indicates a reference to a particular point of past time, which probably means the Baptism of the individual reader.⁶⁵ There is no mistaking that such self-disciplined denial of one's natural desires and such refusal to "go along with the crowds of the world" must take place at least simultaneously with the beginnings of the sober, upright, and godly living, if not before such living becomes evident. The relation is even clearer if the aorist participle $\lambda\epsilon\gamma\omicron\upsilon\sigma\alpha\mu\epsilon\upsilon\iota$ is taken to refer to either the punctiliar event of conversion or to the public proclamation of it in Baptism. Then the on-going activity of living, $\zeta\eta\omicron\upsilon\mu\epsilon\upsilon\iota$, begins and continues under the $\chi\alpha\rho\iota\varsigma\ \tau\eta\varsigma\ \pi\alpha\iota\delta\epsilon\upsilon\sigma\epsilon\omega\varsigma$ until the death of the Christian.

The $\alpha\omicron\upsilon\tau\epsilon\lambda\epsilon\iota\alpha$ ("ungedliness, impiety, godlessness") connotes every wrong thought about, or attitude toward, God, as well as all the actions which result from these. The term stands in direct contrast to that of $\epsilon\upsilon\omicron\tau\epsilon\lambda\epsilon\iota\alpha$. $\tau\alpha\varsigma\ \kappa\omicron\omicron\sigma\mu\iota\kappa\alpha\varsigma\ \epsilon\pi\iota\theta\upsilon\mu\iota\alpha\varsigma$ refers to those "worldly lusts" and "carnal passions" which are of the nature of this $\alpha\iota\omega\upsilon$. While $\epsilon\pi\iota\theta\upsilon\mu\iota\alpha$ may also connote the "desire" or "longing" for something good, its most common usage implies that it is "for something forbidden."⁶⁶ The double object of $\lambda\epsilon\gamma\omicron\upsilon\sigma\alpha\mu\epsilon\upsilon\iota$

⁶⁵Lock, loc. cit.

⁶⁶Arndt-Gingrich, op. cit., p. 293.

is for emphasis; it is Pauline to place side by side first a comprehensive singular, "the ungodliness," and then an unfolding plural, "the wordly desires."⁶⁷

The atmosphere of expectancy pervades the concept *προσδεχομαι* and indicates willingness to receive the object of the eager wait.⁶⁸ The verb, appearing only here in the Pauline Epistles, is used of Joseph of Arimathea in Mark 15:43 and Luke 23:51, of Simeon in Luke 2:25, and of Jesus in Luke 15:2. The present participle *προσδεχομενοι* indicates the continuous tenure of this expectancy by *ἡμᾶς* (verse 12).

ἐπιφάνειαν appears six times in the New Testament, four of these being in the Pastoral Epistles: 2 Thessalonians 2:18; 1 Timothy 6:14; 2 Timothy 1:10 refers to Christ's Incarnation and the remainder refer to his Second Coming or Parousia. The classical use of the term in the Roman world indicated the accession of a Roman emperor and the Apostle may have been referring to Christ's Parousia as that of the Heavenly King's accession over the world.⁶⁹

Plummer evaluates the use of *ἐπιφάνειαν* in this context as fundamental to Pauline teaching:

⁶⁷R. C. H. Lenski, The Interpretation of Saint Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon (Columbus, Ohio: Wartburg Press, c.1946), p. 920.

⁶⁸Arndt-Gingrich, op. cit., p. 719; Thayer, op. cit., p. 544; Vincent, op. cit., p. 344; and Wuest, op. cit., p. 194.

⁶⁹Lock, loc. cit.

The passage before us might almost serve as a summary of Saint Paul's teaching. In it he once more insists upon the inseparable connexion between creed and character, doctrine and life, and intimates the close relations between the past, the present, and the future in the Christian scheme of salvation. There are certain facts in the past, which must be believed; and there is a kind of life in the present, which must be lived; and there are things in store for us in the future, which must be looked for. Thus the three great virtues of faith, charity, and hope are inculcated. Two Epiphanies or appearances of Jesus Christ in this world are stated as the two great limits of the Christian dispensation. There is the Epiphany of grace, when Christ appeared in humility, bringing salvation and instruction to all men; and there is the Epiphany of glory when He will appear again in power, that He may claim as His own possession the people whom He has redeemed. And between these two there is the Christian life with its "blessed hope," the hope of the Lord's return in glory to complete the kingdom which His first Advent began.⁷⁰

The expression τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ *Ἰησοῦ* is generally taken as referring to one and the same Person, Christ Himself.⁷¹ The context substantiates this, as the entire discussion of this passage in Titus indicates.

Luther's explanation to the Second Article of the Apostles' Creed echoes the Apostle's witness in verse fourteen:

Jesus Christ . . . has redeemed me . . . purchased and won me from all sins . . . with His holy, precious blood and His innocent suffering and death, that I may be His own . . . and serve Him. . . .⁷²

⁷⁰Alfred Plummer, The Pastoral Epistles, in The Expositor's Bible, edited by W. Robertson Nicoll (New York: A. C. Armstrong and Son, 1900), p. 260.

⁷¹Lenski, op. cit., p. 922; Look op. cit., pp. 144-146; and Wuest, op. cit., p. 195.

⁷²Book of Concord: The Symbolical Books of the Lutheran Church (Saint Louis: Concordia Publishing House, 1952), p. 161.

The preposition ^εΥΠΕΡ ("for the sake of," "in behalf of," "instead of") indicates the substitutionary nature of Christ's redemptive atonement.

^εΙνα here introduces two purpose clauses as indicated by the aorists ^ελυτρώσονται and καθαρίσῃ. That both "redemption" and "purification" were predetermined purposes of Christ is the self-evident conditio sine qua non of God's ordo salutis. ^εΛυτρώω indicates the process of "rescuing" or "setting free" by paying a ransom which characterizes the Calvary atonement, whereas καθαρίζω describes the purification which makes something clean from whatever previously defiled it.⁷³ Both ^ελυτρώω and καθαρίζω concepts are results of Christ's purposive giving of Himself, i.e., ^εἔδωκεν.

In common usage ^επεριούσιον refers either to that special portion of the battle's spoils which the conqueror took for himself before the rest was divided among the campaigners or to those first fruits which the owner took from the threshing floor for his own bins.⁷⁴ The term occurs in the Septuagint, but never alone; it is always in combination with ^ελαός as the Greek translation of the Hebrew ^εלִבְיָהוּ אֱלֹהֵינוּ. This phrase refers to the people selected by God from out of all nations as His own "valued treasure and possession."⁷⁵

⁷³Saint Paul may have Ezekiel 37:23 in mind here: "I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God" (RSV).

⁷⁴Look, op. cit., p. 147.

⁷⁵Thayer, op. cit., p. 504 and Newport J. White, op. cit., p. 196.

The very idea of God-instituted selection implies the concept of "grace" with which this Titus passage began and is interwoven throughout.

Paul urged Titus that the Christians were to "adorn the doctrine of God" by their lives (verse 10); he further expands this by stating that they are to be *ζηλωτὴν καλῶν ἔργων* ("zealous for good works"). *Ζηλῶν* implies the agitating, seething ardor which drives someone toward acquiring or achieving the object of his efforts. By their sober, upright, godly lives the redeemed were to permeate their communities and their neighbors' lives with *καλῶν ἔργων*.

The intimate relationship between the *Χάρις Παιδείου-σοφίας* which begins this passage to Titus and the *καλῶν ἔργων* which concludes it is clearly defined by Plummer:

The doctrinal statements (confer Titus 2 and 3) are introduced, not as truths to be recognized and believed (it is taken for granted that they are recognized and believed), but as the basis because these great truths have been revealed, because life is so real and so important, and because eternity is so certain, that Titus is to exert all his influence to produce the best kind of conduct in his flock, whether men or women, old or young, bond or free.⁷⁶

The emphasis in Titus 2:11-14 rests squarely on the two phrases *Χάρις Παιδείου-σοφίας* and *καλῶν ἔργων*, as the grace which enables, the training which directs and the works which result in the on-going life of sanctification.

⁷⁶Plummer, op. cit., pp. 259-260.

What is the role of the Gospel in Titus 2:11-14?

"Grace" carries the New Testament meaning of "God's free favor" as the deepest single concept of His revelation. The comprehensive phrase *Χάρις παιδείου*, "grace educating," affirms that it is the Gospel which effect the nova vita of the justified man; it is the enabling power by which the Christian lives. The context of this passage refers solely to the sanctification of the justified man; it does not treat the actual justification of the sinner. The "education" discussed is a continuous, life-long process for the Christian; he is always becoming, yet never fully attaining personal perfection in his efforts.

What does this mean for the place and role of the Law in Christian education? Most important, it demonstrates that the Law is not the Christian's motivating force, does not empower him to live a sanctified life, and is not responsible for his salvation. Rather, it is the Gospel, as a means of *Χάρις* ("grace"), which does all of these.

CHAPTER III

THE RELATION OF THE LAW AND GOSPEL IN THE LIFE AND EDUCATION OF THE CHRISTIAN

In his classical work, The Proper Distinction Between Law and Gospel, Doctor C. F. W. Walther maintains that

Rightly distinguishing the Law and Gospel is the most difficult and the highest art of Christians in general and of theologians in particular. It is taught only by the Holy Spirit in the school of experience.¹

The Church since the Reformation has yielded an endless parade of such faithful artists, well schooled in this distinction, and she must continue to make the relationship of the Law and Gospel the object of her persistent and consistent study. It is the purpose of this chapter first to examine the traditional Lutheran concept justus et simul peccator and its implications for the place and use of the Law in Christian education and then to pose a number of significant questions regarding the relationship of the Law and the Gospel within the framework of Christian education. Answers to these inquiries will be presented on the basis of the exegesis in chapter two, of the examination in the first part of this chapter on justus et simul peccator, and of additional readings.

¹C. F. W. Walther, The Proper Distinction Between Law and Gospel (Reproduced from 1897 edition; Saint Louis: Concordia Publishing House, n.d.), pp. 42-60.

No reader of the New Testament can overlook the paradox to which Saint Paul refers in describing the Christian's constant battle with his sinful flesh. The Apostle runs the gamut of introspection, helplessness, and deliverance in his letter to the Romans:

So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin. (Romans 7:21-25, RSV)

Lutheran dogmaticians have long used the phrase justus et simul peccator to describe this condition in each Christian during his earthly pilgrimage. The Christian, although he is justified (justus), is still flesh and as such is still subject to the sinfulness of his human nature (et simul peccator). Since this condition remains until the earthly death of each Christian, it plays a prominent role in determining the view which Christian education has of those under its influence.

That the Christian is, in the first place, justus is implicit in the name. The "good news" of the Scriptures that Jesus Christ "came into the world to save sinners" and that He did accomplished this through His vicarious atonement and triumphant resurrection substantiates this. The Reformation's emphasis on justification by faith as Scripture's central doctrine underscores this. The words of

Luther's explanation to the Second Article of the Apostle's Creed echo this. This study, therefore, will not pursue the designation of the Christian as justus further.

What is the relation of the Law to the Christian as justus? As indicated by the exegesis of the Galatians passage in chapter two, the Law served to hold the unregenerate prisoner until liberated by Christ. The Law does not justify; it merely serves the justifying activity of Christ. The Law does not constrain or coerce the Christian in his life of sanctification.² In brief, the Christian, as justus is freed from the Law. He is in the state of grace, i.e., in a covenant relationship with God, and, so long as he remains in the saving faith, stands completely justified before God at all times.

That the Christian, in the second place, is peccator is implied in his human nature. Man is by nature a sinner; therefore he sins. All men since the Fall of Adam are:

born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost. (Article II of the "Augsburg Confession.")³

This "principal" sin, whose fruits are evil deeds, is

²Ibid., pp. 381-392.

³Book of Concord: the Symbolical Books of the Lutheran Church (Saint Louis: Concordia Publishing House, 1952), p. 12.

commonly called "hereditary" sin because it is transmitted from parents to their offspring by procreation. Because this transmission is so inescapable and because the effects of this concupiscence upon man are so irreparable, Augustine confessed, "I am unable not to sin," a thought which has since returned in countless autobiographies and confessions. Original sin is not merely a human deficiency, but it is total depravity, "an irresistible force which drags us into sin."⁴ It is a driving force which takes over the direction of a man's life and "tries to be God,"⁵ thus making man overconfident of his own abilities and capabilities. It is the voice which tells him he is the "captain of his soul," that he is the measure of all things, and that his own desires are paramount. All this blinds man both to God's realistic view of him and to God's revelation regarding the relationship between Himself and His creatures.

Man's life also betrays him as peccator. Because of his fleshliness, he is subject to fleshly living in daily attempts to assert himself independently of God. The Apostle's warnings regarding the "works of the flesh" in chapters five and six of his Epistle to the Galatians were intended for these Christians to whom he directed the motivation of "living by the Spirit."⁶ The sinful thoughts, attitudes, words, actions,

⁴Werner Elert, The Christian Ethos, translated by Carl Schindler (Philadelphia: Muhlenberg Press, c.1957), p. 151.

⁵Ibid.

⁶5:19-21; 6:8.

and accomplishments which the Christian ceaselessly parades before his Father's view are a constant reminder both to God and to himself that his Old Adam needs the custodianship of the Law.

The Lutheran Confessions have expressed these thoughts very clearly in Article Six of the "Formula of Concord's" Thorough Declaration. The following two excerpts will serve to contrast the justus with the et simul peccator, especially through the use of the words "although" and "yet" which are here underlined for emphasis:

We unanimously believe, teach, and confess that although the truly believing and truly converted to God and justified Christians are liberated from the curse of the Law, yet they should daily exercise themselves in the Law of the Lord, as it is written, Ps. 1,2; 119,1: Blessed is the man whose delight is in the Law of the Lord, and in His Law doth he meditate day and night. For the Law is a mirror in which the will of God, and what pleases Him, are exactly portrayed, and which should be constantly held up to the believers and be diligently urged upon them without ceasing.

Although the truly believing are verily moved by God's Spirit, and thus, according to the inner man, do God's will from a free spirit, yet it is just the Holy Ghost who uses the written law for instruction with them, by which the truly believing also learn to serve God, not according to their own thoughts, but according to His written Law and Word, which is a sure rule and standard of godly life and walk, how to order it in accordance with the eternal and immutable will of God.⁷

The Christians are not completely nor perfectly renewed in this life because the Old Adam still clings to them, drives them into those actual sins which are an external

⁷Book of Concord, op. cit., p. 262.

expression of their inherent sinfulness, and once again places them under the condemnation of the Law. The writers of the "Formula of Concord" used strong words to indicate this:

Because of these lusts of the flesh the truly believing, elect, and regenerate children of God need in this life not only the daily instruction and admonition, warning, and threatening of the Law, but also frequent punishments, that they may be roused [the old man is driven out of them] and follow the Spirit of God, as it is written Ps. 119,91: It is good for me that I have been afflicted, that I might learn Thy statutes. And again, 1 Cor. 9,27: I keep under my body and bring it into subjection, lest that, by any means, when I have preached to others, I myself should be a castaway . . . as Dr. Luther has fully explained this at greater length in the Summer Part of the Church Postil, on the Epistle for the Nineteenth Sunday after Trinity.⁸

Since the flesh is a constant menace to the believer, he needs the Law just as constantly. On the one hand, it must serve as a ceaseless reminder of his sinfulness and imperfection, and, on the other hand, must keep him ever mindful of God's wrath for, and punishment of, his sinning. August Stellohorn confirms this when he says:

True believers must be made and kept thoroughly appreciative of the grace of Jesus Christ, and of their state of grace; and that is done by keeping them thoroughly conscious of their sinful nature; their constant sinning in thought, word, and deed; the great danger of losing the grace of God by their own fault, and of being eternally lost after all. This can be done only by the Law of God, and by the numerous evangelical admonitions and warnings of Holy Scripture and our Lord Jesus Christ to watch and be alert.⁹

⁸Ibid.

⁹August C. Stellohorn, "The Proper Use of Law and Gospel in Teaching," Lutheran Education, LXXXIX (April, 1954), 380.

It will be noted that Stelhorn is here clearly referring to "true believers" and the law; he places human sinfulness in direct contrast to the "grace of God." The juxtaposition of those two activities always has dynamic meaning for the Christian.

Because he is et simul peccator the Christian not only needs the Law, but he is also under the Law. This is the result of his imperfection and of the "law of the members" which rebels against the "law of the mind." Luther comments on the inevitable results of this condition in his Commentary on Saint Paul's Epistle to the Galatians, asserting:

The lack . . . is not in Christ, but in us, which have not yet put off this flesh, to which sin continually cleaveth as long as we live. Wherefore as touching ourselves, we are partly free from the law and partly under the law. Like Paul, we serve with our flesh the law of sin (Romans 7:21ff.).¹⁰

That the Christian, in the third place, is both justus et simul peccator is therefore both evident and paradoxical. It is not as though this designation referred to two distinctly separate persons; on the contrary, it refers to the whole man as flesh (totus homo caro) and to the whole man as spirit (totus caro spiritus). Justification was purchased by Christ pro nobis and when accepted by men becomes in nobis; the Christian "saint," then, is a sinner who has been redeemed,

¹⁰Martin Luther, A Commentary on Saint Paul's Epistle to the Galatians (Westwood, New Jersey: Fleming Revell Company, c.1953), p. 337.

restored, and forgiven. But he remains a sinner, and as such, in need of the Law.

Luther expressed the relationship of the justus et simul peccator in an aenological manner. He viewed the Christian as being subject to two times, i.e., the "time of the Law" and the "time of grace." The aeon of the Law holds sway when man lives according to his flesh (confer Galatians 5:17: "For the desires of the flesh are against the Sprit, and the desires of the Spirit are against the flesh," RSV). The aeon of grace reigns whenever man's heart is again raised by the gracious, redeeming promises of God. "Inasmuch as he is flesh, he is under the Law; inasmuch as he is spirit, he is under grace."¹¹

This persistent struggle between God and the devil in each man is not on even terms, however, since God always has the upper hand in a Christian:

The law of sin in a regenerate man is held in continual check by the law of the spirit of life; yet it is in his members still, not indeed working, for a mightier law has stepped in and now holds it in abeyance, but it is still there, and ready to work.¹²

While the Christian is constantly wearied by his flesh and must therefore always hear out the Law patiently, because he is justus he must just as persistently hear out the Gospel

¹¹Ibid., p. 330.

¹²Richard Trench, Notes on the Miracles of Our Lord (Westwood, New Jersey: Fleming Revell Company, c.1953), p. 337.

for his soul's comfort. He is ever "running for the prize" which is always in view, but never within grasp; it will be perfectly and completely his only in Heaven.

The Reformation of the Church was primarily concerned with the "rediscovery of the Gospel," i.e., the cardinal doctrine of justification by faith. This was in diametrical opposition to the practice current in the existing Church which had completely enshrouded the Biblical truths of God's ordo salutis with the human requirements of "works" and personal cooperation towards salvation. The Reformers were forced to make a most complete and intricate examination of relation between Law and Gospel; their examination led them to an emphasis which resulted in a complete separation of the two in the realm of justification. In the realm of sanctification, the emphasis upon the Gospel as motivation for truly good works was so strong that any claims urging the Law upon the regenerate became suspect in some quarters, as indicated by the contention between the Gnesio-Lutherans and the Philippists. The Epitome of the "Formula of Concord" introduces the question of the third use of the Law, i.e., use of the Law for the regenerate, with the words:

Since the Law was given to men for three reasons: first, that thereby outward discipline might be maintained against wild, disobedient men [and that wild and intractable men might be restrained, as though by certain bars]; secondly, that man thereby may be led to the knowledge of their sins; thirdly, that after they are regenerate and [much of] the flesh notwithstanding cleaves to them, they might on this account have a fixed rule according to which they are to regulate and

direct their whole life, a dissension has occurred between some few theologians concerning the third use of the Law, namely, whether it is to be urged or not upon regenerate Christians.¹³

The "Formula of Concord" leaves no doubt that the Law applies to the regenerate. The thrust of its case is here outlined in six points:

- a. Although the regenerate are freed from the curse of the Law, they are not without the Law. On the contrary, he has been freed by Christ just so that he will "exercise" himself in it as part of His Father's Will.
- b. The preaching of the Law is to be urged on the regenerate as well as the unregenerate.
- c. The regenerate, because they are in constant struggle with the Old Adam, need the Law to indicate what God wants according to His Word and to subdue that "old man."
- d. The difference is shown between "works of the Law" (urged by God's wrath) and "works of the Spirit" (worked by the Holy Spirit).
- e. The Law remains the immutable will of God for all men, regenerate or unregenerate, and the only difference regarding its obedience lies in man himself.
- f. Any teaching which contradicts or avoids these points is rejected as error "injurious to Christian discipline and true godliness."¹⁴

For purposes of further study in context, the entire text of Article Six of the Epitome of the "Formula of Concord" (De Tertio Usu Legis) may be found in the Appendix.

¹³Book of Concord, op. cit., p. 223.

¹⁴Ibid., pp. 223-224, 261-264.

David expressed the attitude of acceptance toward the Law in the 119th Psalm, from which the following scattered excerpts are taken:

Blessed art Thou, O Lord, teach me Thy statutes. I will meditate in Thy precepts, and have respect unto Thy ways. I will delight myself in Thy statutes. I will not forget Thy Word. I am a stranger in the earth: hide not Thy commandments from me. I will run the way of Thy commandments, when Thou shall enlarge my heart. Give me understanding, and I shall keep the Law; yea, I shall observe it with my whole heart. Make me to go in the path of Thy commandments, which I have loved. And I will talk at liberty; for I seek Thy precepts. (KJV)¹⁵

Such an acceptance will give the Christian a clearer, yet deeper, perspective of the function of the Law for him. In his daily life of sanctification the Christian can never leave the Law behind him in the sense of living without it, because he is et simul peccator. But because he is justus and lives on a higher level than that of the Law, he is ever conscious of the fact that it remains below him in his daily life of repentance. With this analogy, it can safely be said that while the Law is not "over the Christian," yet, whenever he sins, he will fall back upon the Law with the rude jarring of one who plunges headlong into the immutable will of God. The only direction in which he can then move is "up," and this he does when, by repentance and faith, he "bounces" back into life in the Gospel.

Thus the daily struggle between the flesh and the spirit activates a daily cycle of sinning, condemnation, realization

¹⁵Psalm 119, passim.

of guilt, repentance, confession, forgiveness, strengthening, and growth in the Spirit. Throughout this cyclical condition, the specific roles played by et simul peccator, the Gospel, and the Holy Spirit are active. The Law remains that immovable, unyielding mirror, curb, and rule which indicates what pleases God and accuses all that displeases Him according to its own standard. The Law never motivates either the unregenerate to put away sins and become godly nor the regenerate to do good.¹⁶ To do so would be to confound Law and Gospel.

The remainder of this chapter will pose specific questions, selected to determine the place and role of the Law within Christian education. On the basis of the accompanying answers, it will be evident that the Law does have an undeniable place and a unique role in the continuous education of the regenerate. Since the Christian must stand or fall on his use or neglect of Gospel power, it is necessary to treat the definition and function of the Gospel, as well as its relationship to the Law.

What is the Gospel? The Gospel is defined as that doctrine of the Holy Scriptures which tells us of the good news of human salvation through Jesus Christ, as denoting the entire divine doctrine,¹⁷ or as that Word which affect the

¹⁶Walther, op. cit., pp. 381-392.

¹⁷This is a synecdoche, i.e., the whole is named after one of the parts.

Christian life.¹⁸ The Confessions state:

The Gospel is properly such a doctrine as teaches what man who has not observed the Law, and therefore is condemned by it, is to believe, namely, that Christ has expiated and made satisfaction for all sins, and has obtained and acquired for him, without merit of his, forgiveness of sins, righteousness that avails before God, and eternal life.

But since the term 'Gospel' is not used in one and the same sense in Holy Scriptures, we believe, teach, and confess that if by the term 'Gospel' is understood the entire doctrine of Christ which He proposed in His ministry, as also did His Apostles (in which sense it is employed Mark 1:15; Acts 20:21), it is correctly said and written that the Gospel is a preaching of repentance and of the forgiveness of sins.¹⁹

What is the function of the Gospel in Christian education? In his Was Heisst Evangelische Erziehung?, Kurt Froer clearly distinguishes between using the Gospel for evangelistic purposes or proclamation and using it for the evangelical education of the regenerate; the former tries to convert and the latter tries to educate. He points out that any attempt to educate "with the Gospel" is an identification of education with proclamation. Actually, education operates "according to the Gospel."²⁰ This distinction reemphasizes that in Christian education we are dealing with the realm of sanctification and not with that realm which precedes

¹⁸Fred Danker, "Faith With Works," Concordia Theological Monthly, XXVII (August, 1956), 601.

¹⁹Book of Concord, op. cit., p. 222.

²⁰Kurt Froer, Was Heisst Evangelische Erziehung? (Muenchen: Chr. Kaiser Verlag, 1933), p. 36.

conversion, namely, justification. However, since proclamation of the Gospel is a vital and integral part of the edification and "perfection" of the Christian, it can never be entirely excluded from the total process of his education.

In facing the question at hand it must be admitted that "education," per se, does not depend on the Gospel. On the contrary, the heathen educated themselves long before Christianity, and continue to do so apart from the Gospel. The successes of these efforts in the horizontal relations of man to man and of man among men cannot be denied any easier than can their failures. Even in the area of morals, there is a morality without Christ which stands very high and which even shames many Christians.²¹ Nor is there any "Chinese Wall" raised between the scope of secular education and that of the Gospel. It is generally known that our modern educational system in America and much of its philosophy are directly attributable to the Reformation of the sixteenth century (public education, free education, etc.). The Gospel has used countless discoveries, insights, or procedures of secular education which have resulted from man's continuous "subduing" of the earth.

The Gospel does make this marvelous difference in that area where the two overlap: Christian education completely

²¹Ibid., p. 28.

draws its life from the Gospel.²² This is the greatest function of the Gospel in the realm of education. It is the dynamic, effectual force which motivates the educand and gives him his perspective in life.

What is the Law? The Law is defined as that doctrine of the Bible in which God tells us how we are to be and what we are to do or not to do,²³ as that term used to denote "the entire revelation of God set forth in His Word (Psalm 1:2; Isaiah 2:3),"²⁴ and as:

properly a divine doctrine in which the righteous, immutable will of God is revealed, what is to be the quality of man in his nature, thoughts, words, and works, in order that he may be pleasing and acceptable to God; and it threatens its transgressors with God's wrath and temporal and eternal punishments. For as Luther writes against the Law stormers: 'Everything that reproves sin is and belongs to the Law, whose peculiar office it is to reprove sin and to lead to the knowledge of sins' (Romans 3:20; 7:7); and as unbelief is the root and wellspring of all reprehensible sins, the Law reproves unbelief also.²⁵

The authority of the Almighty God stands behind the Law; it is His Word. He Himself introduced the Decalog (the written Law) with the words, "I am the Lord thy God" (Exodus 20:2). Obedience to the Law is never optional for anyone; it is mandatory for all.

²²Ibid., p. 29.

²³A Short Explanation of Dr. Martin Luther's Small Catechism (Saint Louis: Concordia Publishing House, c.1943), p. 43.

²⁴This is a synecdoche, i.e., the whole is named after one of its parts. Confer also footnote 17 on page 50.

²⁵Book of Concord, loc. cit.

What is the function of the Law in Christian education? Since the Christian man is et simul peccator, the Law shows him his sinfulness and his sins, accuses him of these before God, renders him helplessly dependent upon God for deliverance, serves as his guide for daily godly living, and is the standard by which he may then evaluate that living. Where he has failed to match this God pleasing-standard, there he has sinned and the Law begins its cycle over again.

As constant and difficult as the Christian's struggle with sin may be, it is not Sisyphean cycle of frustrated efforts and unrealized purposes. On the contrary, the Christian is justus, and as such lives in a personal, gracious relationship with his Heavenly Father, i.e., sanctification. This is a life of God-pleasing service, of consecrated efforts, of sanctified purposes, all empowered by the Gospel and in spite of the encumbering, impeding, and misleading sinfulness which must run the perpetual gamut of the Law's cycle of judgment. The God-pleasing life is indeed affected by the Law, but it is effected only by the Gospel.

What is the relationship of the Law and Gospel? The Law and the Gospel are alike in that they are both God's Word to be applied to men everywhere as they need them. Their differences may be outlined as follows:

- a. The Law demands fulfillment and pronounces curses and threats if there is no perfect fulfillment (Galatians 3:10).

The Gospel has only promises and comforting assurances.

- b. The Law promises eternal life conditionally.

The Gospel promises eternal life freely.

- c. The Law is written in the hearts of men (Romans 2:14-15).

The Gospel is not known by nature, but only as revealed through Jesus and His Word.

- d. The Law contains commandments of what men are to do and what they are not to do.

The Gospel reveals what God has done for man's salvation.

- e. The Law is to serve as a curb (check coarse outbursts of sin), mirror (reveal sin), rule (show regenerate--who loves, and wants to serve, God and his fellowman--what good works are).

The Gospel is to forgive sins, give heaven and salvation as a free gift.²⁶

In the processes of conversion, both the Law and the Gospel are operative; in justification, the Gospel excludes the use of the Law by its very nature; in sanctification, both the incentive power of the Gospel and the criteria of the Law are operative. Although the Law dominates the Scriptures in quantity and frequency of occurrence, the Gospel predominates in the quality of effectiveness in the ordo salutis. Similarly the Law must be taught, even to Christians, in all its severity and entirety, but never so that the Law is given a "general predominance" over the Gospel. In his twenty-fifth thesis in The Proper Distinction

²⁶Lutheran Cyclopedia, edited by E. L. Lueker (Saint Louis: Concordia Publishing House, c.1954), p. 575.

of Law and Gospel. Dr. Walther maintained that the Gospel be given that "general predominance."²⁷

What is the relationship of the Law and Gospel in Christian education? The relationship does not change when these two great doctrines are used in Christian education. Their use here is more than theological or curricular. The proper understanding of the nature, distinction, and similarity of each is a sine qua non for maintaining the proper view of the educand as justus et simul peccator, for applying each as it is needed in the educational experiences, and for training the educand how he is to live each of them personally. Without such an understanding, the advantage of Christian education over secular education will soon be lost through any one of several errors, i.e., misdirected objectives, bankrupt source of power, Spirit-less motivation, distorted attitudes of educand, and others.

Can Christian education be carried on with the Gospel alone? This must be answered with an unqualified "No!" To preach or teach with the Gospel alone is to invite the inevitable encroachings of false security and indifference within the educand, whose Old Adam would thrive on any diet that neglects, ignores, or denies the very Law which condemns and subjects him. Freedom from the Law for the Christian does not mean abolition of the Law. It means that he is

²⁷Walther, op. cit., pp. 403-413.

free from the requirements of the Law as the means with which to please God, through which to fulfill His purposes in life, and by which to merit his salvation.

Any attempt to educate without the Law cannot be called "evangelical" education, for such accreditation requires that both the Law and the Gospel be taught in their entirety as the Word of God. "Evangelical" also means to apply both doctrines to the educand according to his needs "without ever expecting the Law or the Gospel to accomplish things for which they were not given or cannot do. . . ." ²⁸ It further implies that Christian education will let the Law be used:

in all its holiness and demands, as the holy will of God, which must be obeyed and fulfilled by all men, also the Christian, but for the transgression of which we have the grace of God and complete forgiveness through the merits of Jesus Christ and are now urged to obey the will of God in true fear, love, and trust of God. ²⁹

The use of the Law as well as that of the Gospel in Christian education is maintained in spite of, and in opposition to, the Antinomians, whose errors on this subject were rejected by the Confessions in Articles V and VI of the "Formula of Concord."

The Law has its place and role in Christian education because the Christian is et simul peccator. Though they may be sincere, his efforts to fulfill the will of God in his

²⁸A. C. Stellinghorn, "The Proper Use of the Law and Gospel in Teaching," Lutheran Education, LXXXIX (April, 1954), 378.

²⁹Ibid., p. 379.

own life are deficient, i.e., they are done without complete submission to God and without full willingness, due to the Old Adam. He is at best the picture of a man who is just beginning to return to health.³⁰ Out of the juxtaposition of the justus et simul peccator follows the cognate juxtaposition of the new obedience of grace and the chastisement of the Law. "Beides ist da und keines darf ignoriert werden."³¹

To attempt Christian education without the Law would imply that the latter is meaningless or unnecessary. This is an illusion. Article Six of the "Formula of Concord" substantiates this in its discussion, as has been previously indicated. However, the Law is never the basis for Christian education, as some fear may result. It always remains in a relationship to, and in perspective to, the Gospel which alone is the basis for Christian education. Froer says that the Law "bleibt voellig vom Evangelium unschlossen und getragen."³²

The same writer further contends that the place of the Law in Christian education is maintained, on the one hand, in spite of the Gospel, and on the other hand, on the basis of the new life which proceeds from the Gospel.³³ The first argument would echo Luther's scolding denunciation of Agricola:

³⁰Froer, loc. cit.

³¹Ibid., p. 37.

³²Ibid., p. 38.

³³Ibid.

Is it not blindness, yea, worse than blindness that he does not want to teach the Law without and before the Gospel? He is trying something that is impossible. How can one preach forgiveness of sins before sins are there [i.e., known]? How can one announce life before death is there [i.e., known]? . . . For grace must wage war, and be victorious in us against the Law and sin, lest we despair.³⁴

The second argument will be treated briefly under the next question (Does the Gospel give an assured place to the Law?).

The Law and the Gospel are not strangers; their antithesis lies more in the men for whom they are intended than it does in their own nature. The Law and the Gospel remain one and the same will of God according to which He expects man to live. The Holy Spirit uses both to educate the Christian.

Does the Gospel, therefore, assure the Law of its place in Christian education? The answer given to the previous question would require an affirmative answer here; however, this question must be answered with "Yes" even if considered alone. The greatest single support for this reply would stem from the discussion regarding the Christian educated as justus et simul peccator. Because, and to the extent that, the Christian is still a sinner, i.e. until the time of his death, the Law has an undeniable function in Christian education.³⁵ This operation of the Law is to be "under the Gospel." The Gospel requires the accompanying contrast of the Law if it is to convey the full urgency and exclusiveness

³⁴J. Theodore Mueller, Christian Dogmatics (Saint Louis: Concordia Publishing House, 1951), p. 472.

³⁵Freer, op. cit., p. 40.

of its message and power. It also presupposes that the Law has "prepared the way" for its redemptive mission (the Law's propaedeutic function), and that the Law continues to subdue the Old Adam and to keep the Christian helplessly and eagerly receptive to the Gospel's comforting and saving message.

A. C. Stellinghorn expresses this with forceful connotation:

True believers must be made and kept thoroughly appreciative of the grace of God in Christ Jesus, and of their state of grace; and that is done by keeping them thoroughly conscious of their sinful nature; their constant sinning in thought, word, and deed; the great danger of losing the grace of God by their own fault, and of being eternally lost after all. This can be done only by the Law of God, and by the numerous evangelical admonitions and warnings of Holy Scripture and our Lord Jesus Christ to watch and be alert. There is such a thing as preaching and teaching a Christian spiritually to sleep and to death by an exclusive or almost exclusive offering of comfort and forgiveness when no comfort or forgiveness is any longer desired; in fact, such a person is already asleep or dead, despite all outward appearances.³⁶

There is another approach toward an affirmative answer to the question at hand. The educand here is justus; he is ever in the process of "becoming" perfect, of growing "unto the fulness of the stature of Christ," and of living the good works which please God and represent His purposes in and through the Christian educand. His effective and limitless motivation is the pro nobis love of Christ. The Holy Spirit effects this sanctified life, especially through the means of grace.

The Holy Spirit may work from within a man, guiding and regulating his whole activity, by implanting and maintaining

³⁶Stellinghorn, op. cit., p. 40.

these resources on which the educand will draw to meet the myriad situations of daily living. The Paraclete, however, does not merely implant his motivating pro nobis love of Christ and then leave it to a man's use. He is continuously omnipresent, omniscient, and omnipotent to nourish, replant, and reinforce the resources within a man. The Holy Ghost is not the only one to utilize "internal direction." The Devil may also work from within a man, guiding and regulating his whole activity by means of the sinfulness which is already in every educand. Satan does not need to be constantly strengthening or replanting the selfish resources on which human pride draws; he merely needs to excite them into exerting themselves.

Because the Christian is et simul peccator, therefore, he cannot leave his entire life to the "inner motivations" nor to the indirect guiding of the Holy Spirit. Satan will surely betray him and mislead him. All too often, man mistakes the "echo of his own inclination" for the "voice of God." The Holy Spirit must use the Law as well as the Gospel to maintain His resources within an educand. At the same time, He will use the Law and the Gospel in His written Word as the norm and standard by which all inner resources are to be judged, compared, and heeded. The Law as the regenerate's standard for godly living has its assured place in Christian education.

There is yet another direction from which to view the above question as affirmative. The more the educand is

desirous and eager to live under the Gospel and thereby to accomplish God's purposes in his life, the more strenuously he must ask, "Lord, what do You want me to do?" "How can I show You that I really love You?" "What can I do to show others that I love You?" and similar pleas. God has already answered these pleas for God-pleasing directives by giving man His Law. When Luther was asked what good works the Christian should do in place of the prescribed Ordnungen of the existing Romish penance system, he wrote his treatise on "Good Works" using the Ten Commandments as his outline. The Doctor found enough works for the Christian life under each commandment to keep the educand busy as long as he lived. Luther stressed:

Does not this First Commandment give us more work to do than any man can do? If a man were a thousand men, or all men, or all creatures, this Commandment would yet ask enough of him, and more than enough, since he is commanded to live and walk at all times in faith and confidence toward God, to place such faith in no one else, and so to have only one, the true God, and none other.³⁷

Regarding the Second Commandment, he says:

See now, how many kinds of good works a man can do under this Commandment at all times and never be without the good works of this Commandment. . . .³⁸

The Law as the regenerate's guide for godly living has its place and role assured under the Gospel in Christian education.

³⁷Martin Luther, Works of Martin Luther (Philadelphia: Muehlenberg Press, 1932), p. 198.

³⁸Ibid., pp. 205-206.

How, then, is the Law to be used? It will not be used for purposes of motivating or empowering the educand to please God or to lead a "sober, godly, and righteous life." This is the function of the Gospel. The Law will no longer serve as the *παίδευσις εἰς Χριστόν* in the same sense in which it served prior to the time when the educand was declared justus before God.

The Law will, however, serve to confront and to convict the educand daily with his inherent sinfulness and his ubiquitous shortcomings and in this way "prepares" him for the Gospel's wondrous message of forgiveness. Thus the Law continues to serve the "propaedeutic function" of being a *παίδευσις* to the educand insofar as he is et simul peccator. In this respect, the educand is still subject to the judgment and condemnation of the Law. What distinguishes his plight from that of the unregenerate is that the Christian knows that he is forgiven, that he is righteous before God, and that the Law here serves only to drive him closer to his Lord in love.

The Law will further function as the guide for the educand's daily godly living (the "directional function"). It will give him the direction for, and, as Luther indicated, much of the content of, the life which pleases God. Despite the fact that all analogies limp, those which liken the Law here to signposts, roadmaps, footpaths, and the like, are at least commendable.

To what extent should Christian education be based on the Law? Inasmuch as the Law is also the Word of God on which all our education and activity is founded and based, it serves as an inevitable base for Christian education. The "general predominance," the atmosphere, and the coloring of all

Christian education, however, is definitely Gospel, i.e.,

Χρῆς -charged and *Δύναμις* -powered. An appropriate analogy would be that the Christian is educated for his life much as a building is erected. While the foundation of the structure is the footings and while the building blocks give the edifice dimension and functionality, it is the blueprints and architect's plans which determine the shape and the direction of the entire project. Even so in Christian education: whereas the Gospel provides the foundation footings and basis for the Christian's life and faith and his good works give depth and purpose to his life, the Law serves as the "blueprint" indicating the shape and direction of that life. Here it will limit, there it will expend; on the one hand, guide, and on the other hand, direct. The Law serves as the "directions on the label" for the Christian life pleasing to God.

The Holy Spirit is as active in the continuing education of the regenerate as He was in the initial proclamation to him. Not everything was, nor can be, taught through proclamation alone. If the Christian were truly "perfected" under the Gospel, then all efforts at education and growth

would be superfluous.³⁹ Because the Christian is et simul peccator, education must constantly serve his growth and "perfection" under the Word of God. The et simul peccator prohibits "freed education," i.e., education free of the Law, but requires the use of the Law with its attendant label: "Use As Directed."

Do the Law and Gospel conflict in Christian education? The answer here is emphatically negative. To say that there is a conflict here is to misunderstand the Law and the Gospel. Rather these two are complementary revelations. It would be well to recall that even in their antithesis, these two doctrines are in reality very close together and point to one another. Luther attests:

Although these two doctrines are most remote so far as their content (re ipsa) is concerned, yet at the same time they are most intimately linked together in one and the same heart. Nothing is more fastly bound together than are fear and faith, Law and Gospel, sin and grace. They are indeed so united that one is swallowed up by the other (absorbeatur). Therefore, there can be no mathematical conjunction which is like to this.⁴⁰

The special emphasis which the Law would denote is simply the sober recognition that Christian education always takes place in an order of sin and a fallen creation. The function of the Law here serves to point out that our education is never completed even in the new order which God

³⁹ Froer, op. cit., p. 44.

⁴⁰ Martin Luther, Saemtliche Schriften (Saint Louis: Concordia Publishing House, 1885), IX, 454.

has created.⁴¹

The unique relationship of the Law and Gospel may be seen by employing expressions from Pauline epistles. The Christian is a "new creation" (Galatians 6:15). As such he lives by faith and his faith lives and works by love (Galatians 5:6). "Love is the fulfillment of the law" (Romans 13:10). Therefore, the Christian is busy "keeping the commandments of God" (1 Corinthians 7:19). The Law remains the Will of God and is His Word as much as the Gospel. That these two doctrines are related, inseparable, and continually binding upon Christian education is as inescapable as it is clearly seen in the testimony of Holy Scriptures.

⁴¹Froer, op. cit., p. 56.

CHAPTER IV

IMPLICATIONS FOR CHRISTIAN EDUCATION

The preceeding exegesis and discussion of Law and Gospel relationships have firmly established that the Law has a specific place and a definite role in Christian education. This has distinct implications for the principles and practice of the *Παιδεία Κυρίου*.

This chapter treats the most pertinent of these implications, namely: those contingent upon the parents as educators, upon all others who educate in loco parentis, upon the educand himself, upon the purpose of Christian education, and upon the method of the *Παιδεία Κυρίου*.

For the Educator Within Christian Education

For parents

The Lord has designated the parents, particularly the fathers, as responsible for the education of their children.

Moses spoke for Him when he addressed the families of Israel:

Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the

doorposts of your house and on your gates. (Deuteronomy 6:4-9, RSV)

This passage also refers specifically to the Law by its use of the Hebrew "Shema." When the questioning lawyer asked Jesus to state the greatest commandment in the Law, Christ replied:

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets. (Matthew 22:37-40, RSV)

Saint Paul charges the fathers with particular responsibility for the children's education when he says in his Ephesians Haustafeln: "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Ephesians 6:4).

Children are a gift from God. They are given to the parents by the Heavenly Father for the express purpose that they be reared "in the Lord." The Psalmist calls children a heritage, saying:

Lo, sons are a heritage from the Lord, the fruit of the womb a reward. Like arrows in the hand of a warrior are the sons of one's youth. Happy is the man whose quiver is full of them! (Psalm 127:3-5, RSV).

Luther refers to children as God's gifts in both his explanation to the First Article of the Apostle's Creed¹ and in his

¹Book of Concord: the Symbolical Books of the Lutheran Church (Saint Louis: Concordia Publishing House, 1952), p. 166.

explanation to the Fourth Petition of the Lord's Prayer.² Hence the responsibility for their nurture and education is given primarily to those who participated with God in the creative act which brought the children into the world.

The Scriptures clearly charge the parents with the training, instruction, and upbringing of their children. Besides the Mosaic passage already mentioned, the following Old Testament passage indicates how the parents are to interweave the Word of God into the everyday living of the family:

Only take heed, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; make them known to your children and your children's children--how on the day that you stood before the Lord your God at Horeb, the Lord said to me, 'Gather the people to me, that I may let them hear my words, so that they may learn to fear me all the days that they live upon the earth, and that they may teach their children so.' (Deuteronomy 4:9-10, RSV)

To make the relationship mutually clear, God charged the children to heed their parents' instruction, as He says in Proverbs: "Hear, my son, your father's instruction, and reject not your mother's teaching" (Proverbs 1:8, RSV). In view of these directives, all others who assume the role of teaching the children do so in loco parentis.

It is only natural that the parents should be held so responsible; even secular education recognizes the unlimited and undeniable primacy of the home as the "greatest school of all." The early years of the child's life are the most

²Ibid., p. 161.

impressionable; these are spent exclusively at home under direct parental influence and amid concentrated individual attention. Whereas classroom teachers must "create" life situations for purposes of illustration and instruction, the parent and child are living one continuous life situation in the home. Here everyday Christian living may be taught by a variety of methods which no other single educational agency can offer: by precept and example, by training and habit, by love and edification, by discipline and correction, and by the mutualities of co-habitation.

The parents are the most powerful and effective teachers which children can have. The parents' paramount method for educating their children, therefore, is their own example. The precepts which they teach by word remain either meaninglessly empty or hypocritically vain without the buttressed support of their own living example.

It should go without saying that Christian education requires that the parents themselves are Christian by profession and by practice. This is essential because the parents "teach religion just as surely and perceptibly as they teach table manners, even though they may not be aware of it."³ Hence, the parents are to know God's Word, face up to His Law squarely, rejoice in His forgiveness, grow in His grace, and submit themselves wholly under His omniscient

³Andrew W. Komarchuk, "Religious Training in the Home," Lutheran Education, XCIII (February, 1958), 278.

Will. Only then can they hope to achieve consistency of practice in applying the Law and the Gospel to their own children in such a way that the young educands see God in and through their parents.⁴ Luther considered parental example a sine qua non for the Christian rearing of children, asserting:

The parents should in all things set an example of upright living; and as long as the children are under parental control, they should be held to respect, love, and obedience. Thus trained they go forth into life to become honored and useful members of society.⁵

Because children tend to imitate their parents, the attitudes and actions which flow from the parents in all phases of home living have the greatest possible affect on the impressionable mind of the young educand; these should be Christian attitudes and actions so that the children will be Christian imitators. The educand's life is colored by his parent's personality, thinking, attitude, conduct, and words to an extent which defies delineation. In reality, no educand can ever be fully understood apart from the context of his home life, so great is the influence which it exerts on him.

Even if it were possible, children are not to be brought up without indoctrination, unguided, unchecked for any conduct

⁴Harry G. Coiner, "The Family Council," The Lutheran Witness, LXXVIII (February 10, 1959), 20.

⁵F. V. N. Painter, Luther on Education (Saint Louis: Concordia Publishing House, n.d.), p. 127.

which "cuts across the grain" within the family. Their behavior is also subject to the functions of the Law for the regenerate. "God's Law rightly understood and applied is the only theologically valid way to evaluate behavior," states the comprehensive volume, What, Then, Is Man?⁶

The parents should teach their children the Law of God as God's Word and Will. Its relationship to the Gospel and to Him Who was its "end" will then be meaningful. These young regenerates should be taught to use the Law for themselves, applying its various functions to their own daily life situations. This is the essence of true growth on the part of the children and of true education on the part of the parents: that the children learn more and more to evaluate themselves in the light of God's Word, to confront their God in a personal relationship of reverence, repentance, and renewal, and to make their own decisions for Christian living on the basis of that relationship.

This can best be illustrated by the following positive use of the Law as the guide for Christian living. Assume the child is faced with a decision between a proper and an improper course according to the Law: he has brought another child's toy home after playing with it and becoming fond of it. The toy should be returned, but how will the parent go

⁶What, Then, Is Man? (Saint Louis: Concordia Publishing House, 1958), pp. 273-274.

about achieving this? To tell the child simply to take it back is dictatorial. To take it from him and return it without him is pointless as far as the child's benefit is concerned. To accuse him of "stealing" and using the Law as a mirror of his "sin" is obviously out of the question. It would be far better to guide the child into answering the situation himself. Such an approach as: "Jesus knows that you have (owner's) toy. Since he didn't give it to you, it still belongs to (owner). What would Jesus want you to do?" should result in a Gospel-motivated, yet Law-guided return of the toy to its rightful owner. It also allows the child to think the situation out for himself, with both parental and divine guidance, in such a way that he has grown a bit closer to that point where he will make similar decisions without parental guidance either available or necessary.

It would be well to point out here that in the above described situation there are definitely improper approaches with the Law. One of these would chide the child with the threats: "Jesus won't love you," or "The Devil will get you," both of which are false theology. The detrimental effects of such threatenings can be devastating to the God-child relationship. Even the approach of saying: "What would (owner) want you to do?" or "What would you want if someone took your toy?" are questionable since they appeal to the "Golden Rule" for motivation and direction; this is definitely

anthropocentric as compared with the theocentricity of the Law.

There is a contrasting, but complementary, relation between discipline and motivation. In his book on Luther's ethics, George Forell describes that: "as far as Luther is concerned, all ethics is based on God's forgiveness of sin."⁷ And so also with the sanctified life of the young regenerate; its foundation and motivation is the grace of God in Christ Jesus which is "training" him that he "should live soberly, righteously, and godly in this present world" (Titus 2:12). But even motivation has a direction, a "telos," and a confinement which concentrates its thrust upon its object. Herein the Law functions in the service of the Gospel guiding the Gospel-motivated Christian towards the purpose which God wills through the use of equally Gospel-motivated discipline.

In his definitive doctoral dissertation on "The Foundations of Lutheran Education," A. H. Jansmann asserts the use of the Law as a curb in the scheme of Christian education, saying:

The Law is to serve as a curb, which suggests the necessity of a restraining discipline in home, school, and community for those who do not have sufficient inner discipline or self-control. The folly of eliminating all discipline for the sake of expression and growth has been illustrated by many stories of uncurbed children whose parents or teachers were tolerating their outrageous behavior with a spineless whimper. Equally foolish is the notion that "love" which tolerates and

⁷George W. Forell, Faith Active in Love (New York: The American Press, 1954), p. 63.

overlooks wrongdoing should rule in a Christian school.⁸ In such instances it is clear that the educator is dealing with more outward expression and assertion of the et simul peccator than can be handled by the use of the Law as the regenerate's guide for godly living.

The Law should be applied purposefully and sensibly by the parents. In all cases, the child should know why he must obey or conduct himself in a given fashion, he should be in a frame of mind to do this willingly and submissively to God's Will, and he should himself know the content and purposes of the Law as it applies to him. Merely to demand obedience in a dictatorial manner, or to threaten corporal punishment for disobedience, is not a proper, positive, purposeful application of the Law upon the child educand.

Comensurate with the responsibility for education which He has given parents, God has also given them extensive authority over the children. "If one person is to train another, he must have control over him."⁹ The Fourth Commandment enlarges on this parental authority and the related obedience of the children. There can be no effective rearing and educating of children unless "their naturally

⁸Allan H. Jahsmann, "The Foundations of Lutheran Education" (unpublished Ph.D. Thesis for Saint Louis University, 1956), pp. 95-96.

⁹A. C. Stollhorn, Ye Fathers (Saint Louis: Concordia Publishing House, 1939), p. 5.

perverse will is subjected and trained to follow the lines of God's Law."¹⁰

Here is the occasion for caution. The natural authority given to parents over their offspring further complicates their responsibility. They are not to misuse or to abuse this power nor to exercise it in such a manner as to stand between the children and God, hiding Him from them. The Apostle Paul cautions parents not to provoke their children into anger (Ephesians 6:4) and gives the reason as: "lest they be discouraged" (Colossians 3:21). Parental authority is easily abused. Anything which would irritate or exasperate the children needlessly, such as injustice, undue severity, partiality toward selected ones, unreasonable demands, and other miscarriages of justice, serve only to make the children rebellious and reluctant to return to the parents that honor and obedience which is expected of the young regenerates. The children are to be disciplined and governed, but in such a way that they will not lose their confidence in, nor love for, their parents.

Luther would not have rigorous severity used in any religious education, knowing that it only served to defeat its own purposes. On the contrary, he wanted the children to look upon their instruction and training with pleasure. The entire tone of the home was to be one of delight, and

¹⁰Ibid., p. 11.

neither its joys nor its sorrows were to dampen this spirit. Regarding parental authority and domestic discipline, he said:

We might thus train our youth, in a childlike way and in the midst of their plays, in God's fear and honor, so that the First and Second Commandments might be familiar and in constant practice. Then some might adhere, spring up and bear fruit, and men grow up in whom an entire land might rejoice and be glad. This would be the true way to bring up children; since, by means of kindness, and with delight, they can become accustomed to it. For what must be forced with rods and blows will have no good results, and at farthest under such treatment, they will remain godly no longer than the rod descends upon their backs.¹¹

The real motivating force behind the use of the Law should always be the Christian's responsive love for God, His Will, and His love in Christ's redemptive activity. It should never be fear for blows of corporal punishment nor for the sake of parental satisfaction. The parents' authority is a derived one, given to them by the Lord to accomplish His purposes in the home. There is never a "Chinese Wall" erected between the use of parental authority on behalf of the Law and the Christian love (*ἀγάπη*) in which it is used. Both the parents and their young educands are et simul peccator. Not only are both daily subject to the Law in this respect, but they are also daily in need of the repentance, renewal, and resolution which is Gospel-motivated and spiritually edifying. In their efforts to

¹¹F. V. N. Painter, Luther on Education (Saint Louis: Concordia Publishing House, n.d.), p. 123.

apply the Law with consistency, the parents must also place themselves under its scrutiny. They will have their "moods" and "off-days," they will err and sin, they will have weaknesses and failings--all of which are conspicuously evident to the children. It is essential to their educating example that the parents honestly admit to their children these failings which, according to the Law, have offended the latter and seek forgiveness on the same Gospel grounds which they require of the children. Within the family unit, mutual example will increase and stabilize individual growth in sanctified living and "in favor with God and man" (Luke 2:52).

For other teachers

In view of what has been said regarding the parental responsibility and divine obligations for the education of the young regenerates, it is evident that all who assist the parents in the instruction and training of children do so in loco parentis. This would include the pastor, the classroom teachers, the instructors in the church's part-time agencies, and the fellow Christians who wield influence upon the children in a parent-like fashion. Since this is Christian education, the "other teachers" must be fellow Christians as was required of the parents above. Preferably their activity should be carried out in the scope of congregational life. The witness and assistance of these "other

teachers" is as invaluable as it is inevitable for the broad, balanced, and relevant education which the young educand needs.

All that has been said regarding the parents' approach in using the Law for the young regenerates applies also to these other teachers. However, because these other teachers do not possess nor exercise the same type or degree of authoritarian discipline over the children as the parents, they must rely almost completely upon application of the Law by word and example. This may be both an advantage and a disadvantage.

It may be disadvantageous if the child is permitted by either the teacher or the parents to flaunt, disregard, or habitually oppose those who have been placed "over him" in the congregational educative situations. The child should always be mindful that these other teachers have been engaged by the parents to assist them in educating him and that he is to be as obedient and respectful toward them as he would be toward his parents.

It may be advantageous in that the child's response to, and compliance with, the Law is conditioned by the words and example of the teacher and not by the fear for, or lack of, corporal retribution. Hence, the proper motivation for the Christian life as one which follows the guide of the Law with the power of the Gospel can be implanted through the Word, through verbal references to it, and through living according to it. The educator, on the one hand, must stress the proper

motivation and must never try to make the Law do what only the Gospel has the power to accomplish. The educand, on the other hand, must grow in his understanding of the use of the Law and of the power of the Gospel to accomplish what the Law demands.

The educator should himself clearly understand the place and use of the Law, as well as that of the Gospel, within Christian education. He should strive to apply the Law cleanly to the needs of his educands as the occasions arise. He should consistently strive to instill the proper use of the Law in the young regenerate so that he may grow toward that personal use of the Law and Gospel which denotes a mature responsibility before God under His Word. Since this maturity is reached only through a process of gradual emancipation from adult supervision, the educand's progress toward this maturity is indicated by his consistency of self-discipline according to the Law, especially during the absence of the educator and his supervision. For the growing educand, the difference between the classroom and the playground or between the kitchen and the backyard is merely locale; it is not the restricting presence nor the "liscencing" absence of adult authority.

The educator will serve as the instrument of the Holy Spirit Who is constantly nourishing and strengthening the faith of the educand through His means of grace. The educator may do this by His word and example, thus providing the

occasions for "tete-a-tete" God-educand interaction.

The educand should not be permitted to invent his own notions of what pleases God; these may well be the fruit of his own sinful nature and will attempt to displace or overshadow what God Himself has prescribed. God has already designated in the Law what is pleasing to Him; this is the foremost guide for godly living available in Scripture. Neither should the educator be permitted to forge his own notions of what is God-pleasing. It is forgery to place a binding "divine" endorsement on personal purposes, however "necessary" or "valid" they may appear. Let educands and educators alike listen to what God desires in His Word.

As the educand strives to fulfill God's Will, he is faced with the reality that his efforts are imperfect and incomplete, daily falling short of God's expectations. How very important, then, that the young educand is not encumbered with human counterfeits of, or accretions to, God's Law. But the educand is not to despair over his shortcomings. He is not striving for acceptance in the sight of God with his efforts; that is justification and for him is already an accomplished fact. Rather he is striving within acceptance toward Christian perfection of God's Will; this is sanctification and for him is always a continuous fact. The Law serves to indicate his direction and to evaluate the progress of his godly life.

To understand the place and role of the Law in Christian education properly, to use it rightly in his own living and words, and to apply it cleanly in the lives of his educands is a constant demand on the educator. But it must be done daily and consistently. Only then may he and the education he is imparting be properly termed "Christian."¹²

This is easier said than done. The educator himself is at simul peccator and thus succumbs in error to the many temptations of Satan to misuse the Law in Christian education. How often the educator would "turn Moses into Christ and Christ into Moses," as Luther warned.

This temptation may assume the form of "moralizing" attempts. The educands are people intended for an eternal fellowship with their God. It takes more than "moralizing" to set them straight and to keep them "on the beam" with Him. The Law cannot do this; only the Gospel can. Any attempt to effect or maintain the educand's eternal fellowship with God, or his temporal fellowship with other men, via the Law is moralizing and is essentially no different from the results which are externally achieved by either Jewish educators using the Moral Law or by secular educators using the "Golden Rule" as motivation.

¹²Harry G. Colner, "The Proper Use of Law and Gospel Makes Christian Education Properly Christian," Lutheran Education, KCIV (April, 1959), 391-398.

"Legalism" is another temptation to misuse the Law. It appears to be easy and quick to "lay down the Law" hoping that it will effect the desired responses. But mere external conformity with the educator's desires is not a proper use of the Law. Outward conduct must proceed from inner motivation, not from superimposed regimentation. But the inner motivation of the educand is in the realm of the Gospel, never that of the Law. What may be easiest for the educator by simply "laying down the Law" is inevitably most damaging to the educand's growth; "legalism" merely incites further sin.

"Partiality" on the basis of the Law is a third possible temptation constantly confronting the Christian educator. Since all educands are et simul peccator and since each is an individual, some will display their inherent nature more than others. Those who do are not to be relegated aside as "hopeless" problems, nor are those who do not exhibit their native sinfulness as much to be considered "worthy" of special consideration and attention. To do so is to commit a double-barrelled error. On the one hand, the educand who exhibits his et simul peccator nature is in urgent need of that personal assistance to which Jesus referred when he said: "Those who are well have no need of a physician, but those who are sick" (Matthew 9:12, RSV). On the other hand, the educand who controls his et simul peccator nature is in danger of being further motivated by the "reward" of the

educator's attention, especially since this same consideration has been denied to the "mis-behaved." Certainly, the "exhibitionist" needs more consideration here, especially involving the use of the Law, than does the more "controlled" educand.

For self-education

Up to this point, the implications of the place and role of the Law for the Christian educator have been within the parent-child relationship or the adult in loco parentis-child relationship. But there are wider implications just as the educator-educand relationship in Christian education is wider than that of an adult and a child. Christian education is a cradle-to-grave process. Somewhere along that continuum, the educand is emancipated from the adult-child relationship in which he has been living. Similarly, the ancient Greeks emancipated the youngsters from their *παῖδες* and placed them into a new relationship of freedom.

This emancipation takes place in Christian education when the educand has reached that point of spiritual maturity where he lives in personal responsibility to the Trinity under the Word of God. From this time on, the educand is no longer spiritually dependent upon his parents, but has grown to the stature of one who now stands beside them as beside any other Christian brother. That he is spiritually independent of his parents does not imply that he is legally independent, i.e., domestically.

Accordingly, from this time on, the educand is no longer spiritually dependent on his "other teachers" as those in loco parentis, but now stands beside them as beside Christian brethren. The educand now finds himself in a new learning situation; he is responsible for self-education. With the guidance of the Holy Spirit, he will maintain his own personal worship life, his own private devotions, his own spiritual growth through the means of grace, and his own "perfection" in thought, word, and deed. He will be able to apply the Law to himself as et simul peccator, to plead "Be merciful to me, the sinner" to God, to comfort himself with the Gospel because he is justus, to use the Law as his guide for daily godly living, and to draw his enabling motivation for this from the Gospel.

No Christian is ever independent of his fellow Christians so long as he lives among them. He needs their brotherly edification and witness; they need his. Hence, the Christian continues as an educand within the Christian community known as the local congregation where both the pastor and the fellow laity affect his spiritual growth. Reciprocally, he becomes an educator to the extent that he serves the cause of Christian education among his fellow regenerate by his own Christianity. This may take varied forms ranging from a life sanctified example to the formalities of instruction or brotherly admonition. The use of the Law in his own education will shatter all carnal indifference to God's Word and

will, all complexes which court false security in personal achievement ("confirmation complex," "elder complex," and others), and every attitude which would undermine the regenerate's dependence upon his Kurios and submission to His Will in his life. The use of the Law will, however, require a growing familiarity with the Word and Will of God, an ever increasing awareness of personal dependence upon the Lord Jesus Christ, a continual introspection of individual inadequacy in the light of God's Word, and a constant drain upon the Gospel as the only reservoir of power to effect the sanctified life.

For the Goal of Christian Education

The purpose of Christian education is the ^{ἁγίασις} ~~ἁγιασμός~~ ^{ἁγιασμός} (Ephesians 4:13 and Colossians 1:28), "the perfection of the saints," i.e., their sanctification. Christian education must always be viewed in terms of the eternal existence which man must inevitably face and of the temporal existence which he must daily live. "Man's life on earth has meaning only as it is seen in the perspective of that eternal fellowship for which man was created."¹³ The New Testament concept of eternal life is not that of the detached

13A. C. Mueller, "The Theological Basis of a Lutheran Philosophy of Education," Readings in the Lutheran Philosophy of Education, edited by L. G. Bickel and Raymond Surburg (River Forest, Illinois: Lutheran Education Association, c.1956), p. 56.

end-result of this earthly existence, but rather that of the culmination and completion of the Christian life which is begun here. Hence, the sanctified life of the regenerate is one of "growing into" an "eternity with God." It is the life-long struggle of the justus et simul peccator who is "already (justified) but not yet (perfected)" (confer Philipians 3:16).

Here then the use and role of the Law in Christian education is determined by the regenerate's struggle as justus et simul peccator. The Law serves the daily and repetitious purpose of showing him his sin, accusing him of his "missing the mark" of God's expectations, rendering him helpless and totally dependent upon Christ for his sonship with God, guiding him in his Christian living, and being the standard by which he evaluates that life. This is always a continuous process of growing in grace "unto the fulness of the stature of Christ," under the Word and Will of God.

For the Method of Christian Education

The Law is God's Will for men. It is undeniably authoritarian in the strictest sense of the term; there is no higher Authority than that which stands behind and within the Law. It is a closed authoritarianism; no man dare think that he has the right or freedom to expand, dilute, tighten, or otherwise alter that Law (Deuteronomy 4:2; 12:32; Proverbs 30:2; and Revelation 22:18-19). That regenerate life which

is not in conformity to the Law must be altered accordingly or fall before it helplessly depraved, deformed, and degenerate.

This does not mean that the method of Christian education may ever be legalistic on the basis of the Law. All too often the Christian educator falls prey to the temptation which H. G. Coiner points out: "We may teach the Gospel and apply the Law when we ought rather to teach the Law and apply the Gospel."¹⁴ This will occur whenever classroom verbalization of the Gospel is followed by hallway or playground use of the Law in order to assure conformity of conduct, to produce "quick results" in behavior, or to parade the appearance of proper decorum. This is a confounding and a misuse of the Law and Gospel. It deprives the educand of the effective, enabling application of Gospel power as well as of the opportunity for growing freely in responsibility to God under His Word.

The use and role of the Law for the methods of Christian education will be determined by its status as God's Word and Will. Its every use will be accompanied by a more predominant use of the Gospel as God's enabling power for the educand's "perfection." Its use will serve to assist in the young educand's growing toward that time of spiritual

¹⁴ Harry G. Coiner, "The Proper Use of Law and Gospel Makes Christian Education Properly Christian," Lutheran Education, XCIV (April, 1959), 397.

emancipation and in the mature educand's growing toward that time of complete emancipation from this "present, evil world" and into the fulness of eternal life.

CHAPTER V

SUMMARY OF FINDINGS

The Law is described as a παιδαγωγός (paidagogos) in Galatians 3:23-26. As such it was a confining, unyielding "warder" or "custodian" who rendered the sinner helplessly imprisoned under sin. It left him wholly dependent upon Christ for liberation from the eternal consequences of his fallen spiritual condition. The context of this passage refers solely to the justification of the sinner; it does not treat the life of the justified man.

Χάρις carries the New Testament thrust of "God's free favor" in Titus 2:11-14. The comprehensive phrase Χάρις παιδεύουσα, "grace educating," affirms that it is the Gospel which affects the nova vita of the regenerate; it is the enabling power by which the Christian lives. The context of this passage refers solely to sanctification of the regenerate; it does not treat the justification of sinful man.

The Christian is both justus et simul peccator. Insofar as he is justus he is motivated by the power of the Gospel to do God's Will in Christian love (ἀγάπη). Insofar as he is et simul peccator he is subject to, and guilty under, the Law. Because he is et simul peccator he needs the Law as his guide for godly living. Because he is justus he is willing and able to live according to this guide to God's glory as God would have him do it in the sanctified life.

Pertinent implications of the Law's use and role in Christian education include the following:

1. Parents, who are God's appointed and responsible agents in the rearing and educating of children, teach the Law and Gospel by their words and their deeds. They are to train children with both Law and Gospel in such a way that the young regenerate will grow toward that spiritual maturity in which they live in a personal responsibility to God independent of adult supervision.
2. All other teachers are in loco parentis, and are God's instruments in the teaching situation, be that formal or concomitant. Because their authority lacks the parents' use of overt discipline, they are subject to specific temptations of misusing the Law in an effort to counteract this limitation.
3. After the regenerate's spiritual emancipation from adult educators, he stands in the relation of a Christian brother with them. Now personally responsible to God for his growth, he must make daily and consistent application of the Law and Gospel to himself and his life. No Christian is ever independent of the Christian community within which he lives.
4. The Law serves the purposes of the "perfection of the saints," i.e., sanctification. Daily use of the Law and the Gospel are essential in the gradual, continual, struggling growth of the Christian educand in the eternal life which he has already begun.
5. Christian education is authoritarian, but never legalistic. It is God's Will for men which is binding, not man's will for God or other men. The growth of the educand in personal responsibility to God under His Word and Will is paramount, not merely the conformed conduct of the educand.

Areas not discussed in this study which will warrant treatment by subsequent writers include: (1) graded application of the Law for various age levels; (2) the vocabulary and content of disciplinary procedures involving the Law; and

APPENDIX

TEXT OF ARTICLE VI OF THE EPITOME OF THE "FORMULA OF CONCORD"¹

VI.

OF THE THIRD USE OF THE LAW.

STATUS CONTROVERSIAE.

The Principal Question in this Controversy.

Since the Law was given to men for three reasons: first, that thereby outward discipline might be maintained against wild, disobedient men [and that wild and intractable men might be restrained as though by certain bars]; secondly, that men thereby may be led to the knowledge of their sins; thirdly, that after they are regenerate and [such of] the flesh notwithstanding cleaves to them, they might on this account have a fixed rule according to which they are to regulate and direct their whole life, a dissection has occurred between some few theologians concerning the third use of the Law, namely, whether it is to be urged or not upon regenerate Christians. The one side has said, Yea; the other, Nay.

AFFIRMATIVA.

The True Christian Doctrine concerning This Controversy.

1. We believe, teach, and confess that, although men truly believing [in Christ] and truly converted to God have been freed and exempted from the curse and coercion of the Law, they nevertheless are not on this account without the Law, but have been redeemed by the Son of God in order that they should exercise themselves in it day and night [that they should meditate upon God's Law day and night, and constantly exercise themselves in its observance, Ps. 1, 2] Ps. 119. For even our first parents before the Fall did not live without Law, who had the Law of God written also in their hearts, because they were created in the image of God, Gen. 1, 26f.; 2, 16ff.; 3, 3.

¹Book of Concord: the Symbolical Books of the Lutheran Church (Saint Louis: Concordia Publishing House, 1952), pp. 223-224.

2. We believe, teach, and confess that the preaching of the Law is to be urged with diligence, not only upon the unbelieving the impenitent, but also upon true believers, who are truly converted, regenerate, and justified by faith.

3. For although they are regenerate and renewed in the spirit of their mind, yet in the present life this regeneration and renewal is not complete, but only begun, and believers are by the spirit of their mind in a constant struggle against the flesh, that is, against the corrupt nature and disposition which cleaves to us unto death. On account of this old Adam, which still inheres in the understanding, the will, and all the powers of man, it is needful that the Law of the Lord always shine before them, in order that they may not from human devotion institute wanton and self-elected cults [that] they may frame nothing in a matter of religion from the desire of private devotion, and may not choose divine services not instituted by God's Word; likewise, that the old Adam also may not employ his own will, but may be subdued against his will, not only by the admonition and threatening of the Law, but also by punishments and blows, so that he may follow and surrender himself captive to the Spirit, 1 Cor. 9,27; Rom. 6,12; Gal. 6,14; Ps. 119,1ff.; Heb. 13,21 (Heb. 12,1).

4. Now, as regards the distinction between the works of the Law and the fruits of the Spirit, we believe, teach, and confess that the works which are done according to the Law are and are called works of the Law as long as they are only extorted from man by urging the punishment and threatening of God's wrath.

5. Fruits of the Spirit, however, are the works which the Spirit of God who dwells in believers works through the regenerate, and which are done by believers so far as they are regenerate [spontaneously and freely], as though they knew of no command, threat or reward; for in this manner the children of God live in the Law and walk according to the Law of God, which [mode of living] St. Paul in his epistles calls the Law of Christ and the Law of the mind, Rom. 7,25; 8,7; Rom. 8,2; Gal. 6,2.

6. Thus the Law is and remains both to the penitent and impenitent, both to regenerate and unregenerate men, one [and the same] Law, namely, the immutable will of God; and the difference, so far as concerns obedience, is alone in man, inasmuch as one who is not yet regenerate does for the Law out of constraint and unwillingly what it requires of him (as also the regenerate do according to the flesh); but the believer, so far as he is regenerate, does without constraint and with a willing spirit that which no threatenings [however severe] of the Law could ever extort from him.

Accordingly, we reject as a dogma and error injurious to, and conflicting with, Christian discipline and true godliness the teaching that the Law in the above-mentioned way and degree is not to be urged upon Christians and true believers, but only upon unbelievers, non-Christians, and the impenitent.

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